

# IMPROVEMENT ERA



VOL. 31      NOVEMBER, 1927      No. 1

## Tobacco and Humanity

L. W. OAKS, M. D.

## Alma to the 20th Century

DR. JOHN A. WIDTSON

## Child Training

CHARLES M. FILLMORE

## The Great Out-Doors

ELIZABETH CANNON PORTER

SMOKE RINGS

WESTON N. NORDGRAN

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## EDITOR'S ANNOUNCEMENTS

Mr. Charles M. Fillmore, General Secretary of the No-Tobacco League of America, whose article, "Child Training and Tobacco," appears in this number of the *Improvement Era*, says: "It affords me great pleasure to get into this active co-operation with you, for I am sure that we can never win this fight without the heartiest fellowship with every agency that can possibly be aligned for the fray. I wonder if there is not some way whereby you can help me to enroll a larger number of your people in active cooperation with our organization. We have quite a membership scattered over the states, but I have always felt that we have not succeeded in as large a way as we should in Utah. If you can help us in this, we will appreciate it. Trusting that our fellowship in the future may grow as we try together to solve this difficult problem, I am, Fraternally—Chas. M. Fillmore."

We believe that the citizens of no other state have done more in the way of education in the home against tobacco than have the people of Utah; and they are doing it through their own organizations in which training in this line is constantly conducted in the best way that can be devised. We are convinced that there are more sympathizers here and in Idaho and other states surrounding where Latter-day Saints are located, than can be found in an equal population anywhere in the United States.

Elder Richard R. Lyman, of the Council of the Twelve, has promised to give an account of the leading incidents in the dedication of the Arizona temple, October 23, 1927, for the December *Improvement Era*. He went with the General Authorities to attend the services, leaving on the morning of October 20. Readers of the *Era* may depend upon a reliable and lively report from him.

Readers of the *Improvement Era* will be edified by the excellent article, by Dr. L. W. Oaks, on the tobacco question. It is

worthy of careful consideration by every youth in the land. Dr. Oaks knows his theme. He was born in Vernal, Utah, received his preliminary education at Brigham Young University, and the University of Utah, and his medical training at Jefferson Medical College, Philadelphia, Pa. He is a member of the American Medical Association and of various other medical societies, also of the Utah Governing Board of Gorgas Memorial Institute of Preventive Medicine, and author of several published papers on medical subjects. He is Medical Director and instructor in health education at the Brigham Young University. The material he has for this series of papers was obtained through a careful survey of the very complete literature to be found in the Library of the Surgeon General of the United States, at Washington, D. C.

Weston N. Nordgran, whose story, "Smoke Rings," appears in this number is a native of Southern Utah. He was a student in the Utah University summer school the past season. On finishing his term, he was called on a mission for the Church, and is now in the field. Several short poems of his and at least two stories, "The Choice," and "In the Spring," have appeared heretofore in the *Era*.

Silas L. Cheney, Delta, Utah, is a comparatively new writer for the *Era*, though some of our readers will remember his story, "An Awakening," which appeared last March. Try his, "Turkeyless Thanksgiving" in this number of the *Era*.

L. S. Huish, of Tucson, Arizona, finds it difficult to explain a statement made in the September number of the *Era*, that the Lamanites have in them the blood of the Jaredites, in an article by J. M. Sjodahl, who is also a careful student of the Book of Mormon. In this number he gives his reasons why he thinks that perhaps the Lamanites of today have in them a mixture of the blood of the Jaredites, Mulekites and Nephites.

## EDITORS' ANNOUNCEMENTS, CONTINUED

"Alma Speaks to the Twentieth Century," is an appealing treatise in this number of the *Era* by Elder John A. Widtsoe of the Council of the Twelve. Dr. Widtsoe is the author of many books, religious and secular, and has been a constant contributor to the *Era* for the past thirty years. His work on reclamation and educational projects has received national and international acclaim. His writings upon irrigation have been translated into several foreign languages. His activities in religious, scientific, and civil affairs are well known to the public. Recently he was

named by the Presidency of the Church to preside over the European mission to succeed Elder James E. Talmage of the Council of the Twelve, who has been honorably released after excellent work performed during his incumbency since 1924. Dr. Talmage is noted in the educational field for his scientific research work and his writings in theological lines. He has also a national and international standing in scientific circles. His contributions to the *Era* have covered many subjects.

### IMPROVEMENT ERA, NOVEMBER, 1927

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## The Promises are Sure

Come, observe the Word of Wisdom,  
It is heaven's rule of health,  
And is worth to human progress,  
More than all of Mammon's wealth.

It will keep the spirit buoyant,  
And the mind and body pure.  
And will bring a shower of blessings,  
For the promises are sure.

We shall reap new fields of knowledge,  
We shall walk and not be faint,  
If we hold our bodies sacred,  
Free from every evil taint;

Scourging death's destroying angel  
Shall not reap where virtue stands;  
And in all God's Holy Mountain,  
Peace shall prosper in our hands.

THEODORE E. CURTIS



*Photo by Courtesy D. S. Spencer, Gen. Pass. Agt., Union Pacific System, Salt Lake City*  
A WONDER SPOT IN UTAH'S GREAT CUT DOORS—THE COSSACK GUARD IN  
BRYCE CANYON, (See p. 47)



Vol. XXXI

NOVEMBER, 1927

No. 1

## Tobacco and Humanity

BY L. WESTON OAKS, M. D.

JUDGING from the mass of literature to be found dealing with the subject, one might be led to conclude there is virtue on both sides of the question of tobaccoism. Volumes have been produced to extol as well as to condemn it. Reading much of the matter excites one's curiosity as to the motive actuating each writer; and one is compelled to include it, along with politics and weather predictions, in the category of subjects upon which every person, informed or otherwise, is entitled freely to express himself. Men from many stations of life have offered written opinions and observations. Among these we find educators, physicians, inventors, manufacturers, tobacco venders, lawmakers, ministers, novelists, poets, humorists, and even kings.

Some of this material is deserving of highest praise, because of the incentive stimulating its production; and some of it is unspeakably contemptible for the same reason. We have no condemnation for the man who renders an honest opinion, even though it be in error; but the individual who will deliberately preach his fellows into retrogression and mental stupefaction, that his earthly fortunes may fatten, is a felonious menace to humanity.

A desire to crystallize and make more available material of importance from these many sources is responsible for this further addition to matter already in print. All of us number among friends we hold most dear at least a few who have become addicted to the use of this narcotic drug. Likewise, none of us would for an instant consider saying or writing anything to wound or offend their feelings, usually sensitive upon the subject. Hence, it is understood that whatever is offered in this paper is set forth in an earnest effort to present the truth to our boys and girls, that they may more clearly

understand the workings of this destroyer of mental and bodily health. Nor does any statement hereinafter set down carry a spirit of criticism of any one's conduct; but whatever, in the nature of example, is mentioned represents a desire to clarify, for those who may read, the somewhat intricate reactions involved. Powerful tendrils of the tobacco habit so fasten themselves into the sensitive network of the smoker's nervous system that suddenly to uproot his narcotic habit is almost to tear him asunder, as it were. The drug nicotine becomes so intimate a companion as actually to govern his mental balance; and the frenzied agony he suffers from its sudden interdiction cannot in any sense be appreciated by one inexperienced in its torment. Realizing this fact, the writer wishes to repeat that this humble offering results from a desire to inform, and not in any sense to stimulate the mistaken philosophy of prohibitive suppression. However, available literature has been carefully scrutinized in trying to sift out truth; and no apology is made for the subject matter presented.

Here are some illuminating, timely thoughts on tobacco. The kind of plain talk on a vital, every-day subject, which will tend readers among young men to think and act for themselves—not just a preachment or argument, but a readable statement full of valuable information.

It is popularly supposed that civilized man's use of tobacco extends back only to the time when America's many treasures were first discovered. There is, however, historical data to indicate that its use in China reaches many hundreds of years beyond Columbus and his memorable voyage. The word "tobacco" is derived from an Indian term denoting the tube or pipe in which the dried leaves were smoked. White men first cultivated the plant in Virginia in 1614, though its moderate use by the Indian is known to go as far back as the Mound Builders, in whose caches smoking implements have usually been presented. *Nicotine*, an alkaloid, which is the chief poison principle in tobacco, was named after a French diplomat, Jean Nicot, who is said to have introduced smoking of it into France in 1530 from Spain. It was taken to Spain first from Santo Domingo.

In a comparatively short time after smoking was taken up by the elite of English society following in the wake of Sir Walter Raleigh, King James wisely foresaw its habit-forming power and set up an edict against its use. Even in that day of belief in divine right of kings to rule, desire for their drug was stronger than respect for their sovereign; and tobacco was used freely despite threatened imprisonment and heavy fines. However, it is quite possible that human nature was the same then as now, and the very prohibition of

their using tobacco furnished strong incentive to become intimate with it.

At the present time there is a considerable uneasiness apparent, among educators of all stations, with regard to the tremendous increase of tobacco users among young boys and even girls of America. Various persons ascribe divers causes to this. Percival I. Hill, President of the American Tobacco Company, said, in a letter to Mr. Henry Ford:

"The increase of cigarette smoking in the United States in recent years is significant. In 1910, two billion six hundred thousand cigarettes were made in this country. In 1913, fifteen billion eight hundred million cigarettes were made here, an increase of 700%.

"This tremendous popularity, which is growing all the time, is possibly only because millions of American men have convinced themselves that cigarettes are good for them."

Such inane stuff, with such patent intent to deceive, could possibly come from none but people whose dollar interests lie in lulling any agitation that might stimulate their dupes to think for themselves. Mr. Hill further proceeds to dub any who write against the use of his company's product as "well-intentioned, ignorant people," "notoriety seekers" and "thrifty legislators." In the eyes of any intelligent person who cares to investigate medical literature, this man stands convicted by his own pen of either ignorance or malicious intent to deceive. The statement that "millions of American men have convinced themselves that cigarettes are good for them," was surely thoughtlessly written. Certainly no man with the welfare of American youth—which means the future of our American nation—at heart could bring himself to write such a thing, with his eyes open. No man or woman with average normal intelligence will attempt to question that the tremendous increase of tobaccoism in America represents the advent of the drug habit among millions of high school boys and thousands of high school girls. Mr. Hill's representation that this great addition to the volume of his business betokens a conversion of "millions of American men" to the cigarette's virtues is a bald deception. His immense satisfaction over tobacco's extending popularity is had at the expense of the mental and bodily vigor of young America—of those almost-infants who are as yet too inexperienced to have any conception of what this thing will do for them. Mr. Hill and his organization should be proud of their achievement!

The science of advertising has today reached a high state of efficacy. To its standard have been called psychologists, artists, scientists, and all others whose faculties and training can lend aid in finding means to fix human attention. Ways have been found

to reach and impress, sharply or gradually—through constant repetition,—man's subconscious mind. Every emotion, desire, experience and incentive influencing or bearing upon our daily lives is used in this business of selling to us both the good and the bad. As an example testifying that such is the case, direct your attention toward the propaganda used to increase the sales of tobacco. The most insidiously insistent, and the most constantly present of all advertising in the world is that paid for by American tobacco interests. This material has been specially designed to appeal to the young and impressionable; and there is little wonder in the result when one observes its nature. Seductiveness is the keynote of their whole advertising plan; and the modern business ideals of service to man have absolutely no place in it. To get the dollar—devil take the rest—is their whole objective. Than the American Tobacco interests, there has never been a greater octopus—feeding itself bloated upon those things vital to life and joy of youth in the world.

Tobacco is a habit-forming drug of the narcotic or depressant class. It takes its place, in type of action, along with opium, alcohol, aconite and others which effect a lowering of body function. In habit-making power, it is stronger than alcohol, and occupies a position very near to opium. In fact so strong is its hold upon those who have fallen under its ban that one is tempted to say, with Dr. Lorand of Carlsbad:

"I fear that, in the face of such an overpowering habit, my admonitions will not be of great avail, and am far from hopeful of complete success; but I would be glad

of the partial success, if this lenten sermon were to induce inveterate smokers to a certain degree of moderation, 'especially in the use of strong tobacco.'"

Like that of alcohol, the effect of the use of tobacco extends itself into so many phases of our daily lives, as individuals, communities and nations, that any readable discussion of it must needs ignore much of importance. The thing we are most deeply interested in at this time is its effect upon the human body; but we must perforce touch upon some matters concerning its psychologic, moral, aesthetic and social aspects as well.

Nicotine itself is a deadly poison. When extracted from the tobacco plant it may be obtained as a clear, colorless liquid, which turns brown upon prolonged exposure to light. According to the best authorities, two or three drops of this liquid constitute an average fatal dose for a human being, if it be taken into the stomach. It is recorded that murders have been committed by forcing the victims to take into their mouths larger quantities. In such cases unconsciousness is almost instantaneous and death from failure of the heart follows within five minutes.

If we speak in metric terms the fatal dose is said to be about

six milligrams of the pure alkaloid, according to Dr. Blyth in his book *Poisons*. Dr. N. Asherson, who designed an apparatus artificially to smoke cigarettes and analyzed results, says that the average cigarette contains nineteen milligrams of nicotine. That part of the cigarette which is actually smoked yields around fourteen milligrams of the alkaloid, of which about seven milligrams enter the mouth. Smokers frequently explain to us that it is only through inhaling that one gets much nicotine from smoking; and that the one who merely puffs gets a very little. According to Dr. J. P. Baumberger, writing in the *Journal of Pharmacology and Experimental Therapeutics*, inhaling gives 36 milligrams and puffing 27.5 milligrams an hour. As regards the ultimate result, this is a very small difference indeed.

It is scarcely necessary to note that much of the nicotine of a given cigarette is expelled in the exhaled smoke, so that an individual fails to retain in his body anything like the whole amount available. However, sufficient is absorbed to give the desired effect, as is attested by all who use the drug. Especially is this true of the novice, venturing upon the habit. His resulting nausea, vomiting, giddiness, numbness, cold, clammy skin and rapid pulse are symptoms of acute poisoning. In his pride-driven determination to succeed as his fellows have, he repeats this process until Nature's infinite power of establishing toleration for untoward things we come into constant contact with is invoked. Nicotine is destroyed, in the body, mainly by the liver. If toleration is to be maintained, this great organ, so important in elimination of the many poisons we consciously or unconsciously take into our bodies, must speed up its activity of destruction to keep pace with our willful ingestion of the drug.

As regards the amount of nicotine taken into the body from the various preparations of tobacco, it is evident that no other method of use even approaches in this particular the chewing of it. Besides representing the most offensive practice, this also yields practically all the nicotine present in the quid used. Next in yield comes the cigar, mainly because of its size; and the larger the cigar smoked the more poison absorbed. Hinging upon this fact is the insistence of physicians that their patients suffering of high blood pressure shall smoke very few cigars. Cigarettes and other smokes furnish poison in direct proportion to the weight of their contained tobacco, other things being equal.

Though quite sufficient in itself, nicotine is not the only harmful constituent of tobacco smoke. A number of substances may be isolated from it, chief among which are carbon monoxide, acrolein, various aldehydes such as furfural and others, and ammonia.

Carbon monoxide is the chief poisonous constituent of illuminating or cooking gas used in cities. When inhaled it enters the blood, by the way of the lungs, and forms a stable compound with the hemoglobin of the blood. Hemoglobin is that part of the red blood cell which has for its job the carrying of oxygen from the lungs to body tissues, and the transporting of carbon dioxide from the tissue cells to the lungs where it may be eliminated. Whenever carbon monoxide combines with some of the hemoglobin, that portion of this precious substance is permanently prevented from carrying any more oxygen or carbon dioxide, so that it must be destroyed and replaced by new. If the amount of disabled hemoglobin should rapidly increase, as in gas poisoning, the victim's lips, ears, and later whole body, become bluish in color, due to lack of oxygen. That carbon monoxide is a death-dealing poison is readily shown by the number of deaths occurring every year from inhalation of illuminating gas. Dr. Holland says of it that it " \* \* \* imparts an exceedingly poisonous character to an atmosphere containing more than one-tenth of one per cent; when as much as five-tenths of one per cent is present birds are killed in three minutes." It seems certain that much of the headache, mental dullness and even nausea, experienced by a non-smoker who is detained for any length of time in a tobacco-smoked room, is due to the carbon monoxide present in the smoke. This gas is produced as a result of the incomplete burning of substances comprising the cigarette, cigar or pipe-load. It cannot be eliminated, because only part combustion will yield the smoke sought; and were the materials entirely burned, the smoker's desire would be frustrated and his nerve-anguish unassuaged.

Acrolein, taken alone, resembles the odor of burning grease. Of it Mr. Thomas A. Edison says:

"It has a violent action upon nerve centers, producing degeneration of the cells of the brain, which is quite rapid among boys.

Unlike most narcotics, this degeneration is permanent and uncontrollable."

Of the aldehydes and their poisonous properties we have already made note in the discussion of alcohol. Needless to say, none of them merit classification as desirable boon companions.

Tobacco has never, to any marked extent, been found useful in medicine. Some years since, there were two or three preparations which were occasionally used by some medical men. The conditions in which it was prescribed included dropsy, asthma, some other forms of difficult breathing, hiccough, itch, and to induce vomiting. The value of the remedy was questionable, at best; and, as its deadly properties became better known, it was entirely discarded by physicians.

So widespread is the exertion of tobacco's effect upon the

human body that we shall proceed by mentioning separately each group of structures affected as a unit. Following this plan, we may consider its effect upon those mucous membranes lining the air passages, upon the lungs, the digestive system, the muscular system and its control, the heart and blood vessels, the visual apparatus, the organs of hearing, the nervous system as a whole and the mental mechanism.

#### EFFECTS UPON THE MUCOUS MEMBRANES.<sup>1</sup>

Tobacco smoke is alkaline in its reaction, as well as having other irritating properties which help to produce the characteristic throat of the smoker. The type of alkali is peculiar in that it is not soothing to the membrane, as most weak bases are. Resentment of delicate tissues against this more or less constant offense causes blood vessels in the membrane to become dilated. More or less inflammation develops. The small mucous glands which furnish a thin secretion to lubricate the surface are driven to greatly increased effort, in trying to wash away the irritation. Combination of these factors produces the angry, inflamed, wet appearance of the smoker's throat. Extension of this irritation toward the larynx, or voice box, together with the contact of excessive secretions upon very sensitive tissues of that region, gives the smoker's cough, which racks the individual when he lies down at night. During sleep, a gradual accumulation of the stringy mucus occurs in the throat. The first movement upon awakening changes the material to a new area of membranes, not gradually dulled in its sensitiveness by the slowly increased weight of the fluid, and instantly the morning "spell" of coughing begins.

That cancer of the lips, tongue and voice box is often initiated by the chronic irritation of inveterate smoking seems an accepted fact, though there are still some few men who doubt the connection. However, no informed person has any misgivings as to the more frequent occurrence of these dread troubles among men addicted to smoking. President U. S. Grant and Emperor Frederick, the Kaiser's father, each died of cancer of the larynx in culmination of a life of immoderately heavy smoking. Cancer in this location is especially deadly; and, even though discovered early in its course, few indeed are they who survive it.

#### UPON THE LUNGS.

Naturally enough, some extension of the marked irritation from the throat into the bronchi or passages leading to the lungs will occur. Quite possibly this accounts for part of the smoker's cough-

<sup>1</sup>"A membrane—lining those canals and cavities of the body which communicate with the external air, such as the digestive tract and its branches and the breathing passages.—*Dorland*.

ing. Indeed, Dr. G. B. Webb, writing in *Military Surgery*, says that physicians giving special attention to diseases of the chest have clearly recognized a cigarette bronchitis; and that the majority of cigarette smokers show it, upon examination of their lungs. Later in his paper, Dr. Webb also makes this statement:

"Regarding the soldiers who were found tuberculous by the author and his co-workers in War Department Tuberculosis Boards, the table shows a somewhat larger per cent of non-smokers was discharged than of smokers."

This simply indicates that men whose lungs are free of the effects of tobacco have been shown to stand a better chance of recovering from the dread tuberculosis of the lungs, which annually slaughters so many of our American people.

Physicians in the actual practice of medicine invariably recognize that a man with tobacco-sodden body is a poor risk in any acute infection of the lungs, such as pneumonia. Dr. P. K. Holmes, in the *American Journal of Public Health*, states that the mortality among smokers is higher than among non-smokers, in tuberculosis sanatoriums; and that smoking lowers resistance of mucous membranes of the lungs, thus making them more susceptible to infection.

Dr. Seaver, director of the Physical Laboratory of Yale University, tabulated the physical measurements and records of men entering the University over a period of nine years. Summary of his records showed, among other things, that the lung capacity of smokers averaged thirty cubic centimeters less than that of non-smokers. According to other observers, the decrease amounts to 9.4% of the normal volume for such individual.

#### UPON THE DIGESTIVE SYSTEM.

Not much data is yet available concerning any specific action of tobacco upon the digestive apparatus. The most definite published material comes from Dr. T. Hayashi of Shanghai, whose experimental work strongly indicates that nicotine has a decided effect upon the stomach, at least. He has shown that injection of minute quantities of nicotine beneath the skin of a guinea pig promptly produces an ulcer of the stomach. It is also a common observation that smoking dulls the appetite for food, which probably means that there is a certain degree of depression of the glands which provide the digestive juices.

Of course, nausea and vomiting are always included in the picture of acute poisoning from tobacco, as almost anyone who uses the drug can testify. However, as body tolerance to it is acquired, the insult is accepted without any particular excitement on the part of the stomach.

EFFECTS UPON THE GLANDS OF INTERNAL SECRETION.<sup>2</sup>

Consideration of tobacco's effect upon the glands of internal secretion must of necessity overlap the discussion of its action in other places. However, there are several points that belong here and do not fit in elsewhere. Part of these glands are known to control growth and normal development, of body as well as of mind; and there is strong evidence to indicate that the failure of a young boy to attain reasonable physical and mental stature under the influence of cigarette smoke is in part, at least, due to nicotine's effect upon this system. Regarding this aspect, Dr. T. H. Barnes, writing for the *Medical Times*, has the following to say:

"Between the ages of ten and eighteen, boys pass through the period of greatest physical development. The bony framework enlarges and becomes more compact, the muscles round out, weight increases, and the body begins to show the first signs of oncoming manhood. This is the time when one must be most careful, if he is to

develop into a strong, vigorous man. During this period of greatest development, one has no right to do anything which will prevent the best use of one's physical and mental powers. Whatever hurts the body certainly has its influence on the brain; and if dissipation of any kind is carried on, the body as a whole must suffer."

Certain others of this little-understood group of glands have to do with determining sex characteristics. While recognized evidence of tobacco damaging seriously the sexual apparatus of the human male is meagre, there is undoubted proof of its action upon that of the female. Women who have long been addicted to smoking undergo a coarsening of feature, with marked increase of hair upon the face. This hair, which normally is fine and usually almost unnoticeable, becomes more plentiful and less fine, approaching the nature of the man's beard. There are also other effects, which we shall discuss under another heading.

Acting upon the adrenals,<sup>3</sup> nicotine exerts an influence to increase their activity. Additional secretion from these structures has much to do with the increased blood pressure and added load placed upon the heart, which is common among persons addicted to the use of tobacco.

## UPON THE HEART AND BLOOD VESSELS.

Next to the nervous system, the heart and blood vessels of man are called upon to endure and resist the most direct action of tobacco's poisoning. Being one of the most vital systems of a living

<sup>2</sup>The glands of internal secretion comprise a system of secreting bodies, the cell structure of which is similar to that of glands producing saliva and tears. However, these structures which are placed about in different parts of the body, have no ducts to carry their secretions to the place they are to be used. From them the blood stream absorbs their products and carries them throughout the body. The thyroid gland in the neck is a member of this group.

<sup>3</sup>A little gland located upon the upper end of each kidney. Also called "supra-renals;" and from them comes adrenalin, a solution much used in medicine.

body, the circulatory apparatus is made up of several parts, each of which is finely adjusted and minutely balanced with its fellows to accomplish the exactness of functions so necessary, if each cell of the many billions in man's body is to receive its required portion of attention at the proper instant. True, heart and blood vessels necessarily depend upon other vital auxiliary groups or systems; but allow the heart to stop its ceaseless effort for as few as two or three minutes and life naturally ends. All other divisions of the physical and mental structure may, and do, rest at intervals; but not so the heart and its helpers. Given a tremendous job at best, they are compelled to keep unflinching at it throughout every minute of the individual's life. Any necessary repairs must be accomplished with the machinery going full speed. Such a mechanism seems almost super-natural; and it is indeed not strange that its component parts should sometime wear out, even with the best of care. How much greater, then, is the likelihood of this where the individual's carelessness subjects them to unnecessary strain or injury.

Tobacco exerts its effect upon the human heart in at least three ways: First, it directly poisons the heart muscle cells so that they lose a certain percentage of their normal ability to do with ease the work placed upon them. Second, it acts upon the adrenal glands to increase blood pressure slightly, thus adding to the resistance which the heart must overcome in pumping blood through the vessels. Taken together, these mean that it decreases the heart's power of doing its work, and at the same time increases the load, making its work more difficult than normal to do. In other words, it is the same as feeding our horse poisoned rations, then adding more burden to the wagon which we will force him to pull. Third, tobacco acts upon the nerves which control the heart rate; and cause it to become more or less irregular in its action. Mr. W. L. Holt, in the *Journal of the American Statistical Association* (1922-23), says that, in a study of two groups of college students, one of smokers and one of non-smokers, it was found that sixteen per cent of the smokers had abnormal hearts. Among the non-smokers only five and six-tenths per cent showed such abnormality. This seems a striking difference; and were it supported by the testimony of only one observer, its accuracy might justly be doubted. However, all investigators, who are looking for facts regarding this particular phase of tobacco's action, are agreed that it does markedly affect the heart.

The rate of the heart beat is affected by many things, in health. An infant's pulse rate usually runs about 140 per minute, at birth. As development proceeds toward adult life, gradual slowing of the pulse occurs until it strikes a normal pace for the individual. This

is usually between sixty and seventy-six per minute. Excitement, grief, physical exertion, anger and other such factors increases the heart rate. In illness it is usually decidedly more rapid, where there is fever, or where blood pressure is either raised or much lowered from the normal level. If we take sixty-four beats per minute as an average normal speed, we have a heart beating 3,840 times an hour, or 92,160 times in twenty-four hours. Should we then take into the body some drug which constantly effects an increase of only five beats per minute, we have added an extra task of 300 beats per hour, or 7,200 for each twenty-four hour day. It is a well-known fact in physiology that the heart muscle, into each beat or contraction, places its whole energy. *There can be no half-way action of this organ—it either contracts with all the power it possesses at that particular instant or it does not contract at all.* Consequently, the addition of 300 such heroic efforts to each hour of a person's life can have but one result—to shorten the length of time over which such a heart may continue to do its work, even if no dire emergency in the form of severe illness should come along.

The use of tobacco does increase the heart rate. How many beats faster it will go depends upon the individual vitality, temperament and state of health; but it has been estimated that the increase averages from two to ten or more contractions per minute. Naturally, too, when we speed up the heart, we shorten proportionately the rest period of the muscle, and thereby add another factor to the already great number tending to wear out this most vital organ.

To sum up then, we have a *poisoned muscle* forced to do *more than normal work with lessened time for rest and nutrition.* Is it any wonder that the cigarette smoker's heart gives way under sudden strain, leaving him drawn and pale, with staring eyes and struggling fanatically for sufficient air to oxygenate his long-abused blood stream? The great marvel is that it happens so seldom, except that a smoker's nervous system is so affected as to make him less anxious for any undue exertion.

Dr. P. K. Holmes, in *The American Journal of Public Health*, remarks that the use of cigarettes has increased seven hundred per cent in the United States, in the course of the last forty-five years. During that period, he states, diseases of the heart and blood vessels, such as apoplexy ("strokes") and Bright's disease have grown much more common. In fact, these conditions, together with hardening of the arteries, are more prevalent among American men between forty-five and sixty years of age than in any other race in the civilized world. So many more men than women are affected by those diseases that thinking people are beginning to ask if there is not some connection with the immoderate use of tobacco.

## To quote Dr. Lorand again:

"Tobacco exerts a very harmful influence upon the condition of the blood vessels, both in animals—according to a series of investigation in them—and in man. Perhaps even more than alcohol, it is, next to syphilis,<sup>a</sup> the most frequent cause of arteriosclerosis.<sup>b</sup> The most serious

type of this condition, that which involves hardening of the coronary<sup>c</sup> arteries, supplying blood to the heart muscle and which results so exceedingly often in sudden, premature death, is commonest among heavy smokers, particularly if syphilis has previously been present."

During our recent World War, great enthusiasm was shown by many well-meaning ladies' organizations in America, in sending veritable shiploads of cigarettes to our soldiers overseas. Being under tremendous strain of anxiety and uncertainty, the American soldier consumed these furnished smokes at a terrific pace. As a direct result of this circumstance, it was necessary to establish a special hospital camp to care for hundreds of tobacco heart cases, due to excessive smoking. Disabled and unfit for service, these men were sent to the hospital and their smoking restricted, which resulted in prompt recovery and return to the front.

In certain sections, especially of the South, a great deal of "Copenhagen" snuff is used. This is pulverized tobacco; and is pernicious in its effects, being used by young as well as old. According to Dr. J. A. Heilscher, in the *Saint Paul Medical Journal*, this produces a type of heart trouble in which there occurs palpitation or discomfort especially when lying down, increased blood pressure, and shortness of breath. The heart sounds of such a person are harsh and abnormal; and upon exertion, there is decided evidence of leakage of blood through the closed valves. Headache, dizziness, loss of appetite and trembling of the hands are common among snuff users.

In summarizing the action of tobacco upon the heart and vessels, Dr. A. E. Gibson, in the *Medical Standard*, of Chicago, says:

"The ring of potency, the flush of power, the buoyancy of freedom is lost to the heart, which, like a muffled drum is beating funeral marches to the grave."

## TOBACCO AND HUMAN SIGHT.

Tobacco's ability to impair human sight was long debated. Some men maintained that the peculiar loss of vision observed in certain smokers was due to some other factor. However, it is now commonly recognized that there is a form of blindness due wholly to man's addiction to this drug. To say that it, even in a slight degree, attacks all smokers, or even all who smoke heavily, were not

<sup>a</sup>Syphilis is the most terrible of all venereal diseases.

<sup>b</sup>Arteriosclerosis means hardening and degeneration of the arteries, large and small.

<sup>c</sup>The coronary arteries are those which carry blood to the heart muscle itself; and are the only source of its nutrition.

to tell the truth; but certainly all who use tobacco in any form in any degree are liable to loss of vision. Nor is it limited to the smoker alone; but is found among the users of snuff and those who chew tobacco.

For some singular reason, this form of vision loss is scarcely known in Turkey and Spain, where tobacco is smoked in tremendous quantities; but in North America it is rather frequently met with. This is probably a question of race susceptibility.

Affection of the eyes by tobacco takes two forms, one acute and rapid in occurrence, the other slowly appearing and chronic in nature. The acute form is likely to appear after a smoking debauch in a person who has not formerly smoked heavily. It is not uncommon among young women who adopt smoking, and as in other things, take to it with amazing immoderation. In this type of affection there is almost total blindness, coming on over night. Separation of such an individual from the drug, together with measures for elimination of absorbed poison, usually results in return of vision after only a few days. Should such a person fail to refrain from tobacco thereafter, she is a good prospect for the chronic form. The second type of blindness affects only that part of the eye having to do with most acute vision, or, as it is called medically, central vision. The minute macula, or yellow spot, of each retina is the most highly developed portion of that extremely delicate structure; and with it alone are we able to see the object we look directly at. Other elements of the retina surrounding this are concerned with more gross vision, or the seeing rather indefinitely of objects circumferential to that upon which we, for the moment, fix our attention. In other words, if one looks at a pencil lying upon the table, one sees minute details of the pencil; but, while looking directly at it, is able to observe very little of the exact properties of a book at one side, or of a letter upon the opposite side of the pencil.

As nicotine first manifests itself upon the nerves of vision, there is a loss of the ability to tell accurately the color of an object looked at, unless it be so large as to extend outside the field of central vision. With such disability, all too often unsuspected, a locomotive engineer does not recognize the red signal light, and carries his train swiftly into disaster. Dr. Edward Jackson, than whom there is no more scholarly authority upon matters of vision, says this condition, which may come on within a few days after the eyes have been tested and found normal, undoubtedly accounts for some of the accidents where trainmen have failed to obey signals.

The earliest evidence to the individual of his trouble is the appearance of a little cloud over any small thing he looks directly at. This is nearly always present in both eyes, though it is said

frequently to be worse in one than in the other. Such a person is at once unfitted for such work as is done by draftsman, bookkeeper, artist, machinist, editor, dentist, surgeon, or any other work whose duties require accurate vision. As time goes on the cloud grows larger, until it covers so much of the visual field that the individual is entirely disabled from any kind of effort except the most gross, in which he can almost feel his way. This does not mean total blindness, however. Such an individual may get about with ease, and may remove himself from the path of any danger coming from either side; but for all that he is *industrially* blind!

Upon reading this, many will no doubt remark that, among the hundreds whom they personally associate with who use tobacco they have never found one such case. This may be quite true. It is a generally recognized fact that drug action varies within extremely wide limits, upon different individuals. There are many who might literally smoke themselves to death, and not experience this destruction of vision. Upon the other hand, it is well known that as little as one ounce of tobacco used per week will bring on blindness in other persons. For some reason, this condition is not usually found in early life; but comes on later. Dr. Edward Jackson, in his little pamphlet from the Conservation of Vision Series of the American Medical Association, entitled *How Whiskey, Tobacco and Drugs Affect the Eyes*, remarks:

"The patient's age has an important influence in causing such blindness. The great majority of cases occur in men over forty years old. They may have smoked or used tobacco from boyhood and never have had the sight affected by it. They may not at the time be using any more than they have used for years; or may even have reduced the amount as much as one-

half before the trouble with seeing begins. Apparently with age the power of the optic nerve to resist the poison becomes less.—When this failure of vision occurs before the age of forty, the general health has mostly been impaired, either by excessive use of tobacco, or alcohol 'stimulants,' or by other excesses."

While it is undeniably true that hundreds of persons smoke throughout life without ever having their vision impaired, it is also certain that there is no mortal way of determining to which ones of a given group the lot may fall. Man, and especially youthful man, is always ready to take certain risks and defy the caprice of Fate; but when he finds himself enmeshed in unexpected misfortune which may make of his life an unsalvageable wreck, he is usually inclined to bemoan the punishment of an "unjust God" instead of placing the blame upon his own ignorant carelessness.

As to the remedy for tobacco amblyopia, as this form of blindness is called, there is only one in the early stages, and in the more advanced none. If the victim of such trouble stop his use of tobacco

as soon as he finds his eyes being troubled, his vision will probably return to normal. Should he be so fortunate, he must for all time forswear tobacco; because any further use of the drug will bring on actual degeneration of those particular fibres of the nerves of vision and their replacement by scar tissue.

#### EFFECT UPON HEARING.

Just what tobacco does to the nerves of hearing, is as yet little understood, and is at present the subject of experiments being carried on by some most able men. Dr. Otto Glogau, of New York City, in a recent paper, reported observations pointing conclusively to the fact that nicotine poisoning leads to hearing defects and vertigo or dizziness. These conclusions are borne out by the daily experiences of specialists in diseases of the ear who attempt to treat deafness. In fact they know full well they can do little for impaired hearing in the smoker until he has completely abandoned his use of the drug.

In the realm of discomforts not actually classed as pain, there are indeed few things so annoying and distracting as noises in the head or in the ears. The condition is the more terrible in that it is always worse during the quiet hours when the affected one would compose himself to rest. Many observers have noted that, in people addicted to the use of tobacco, this is likely to be due to nicotine poisoning, granting, of course, that it might come from other causes, as it does in the non-smoker.

*(Concluded in December number)*

### NO TRAGEDY SAVE IN SIN

With your shoulders bowed and your heart grown numb,

O Boy, in your first dismay!

You wonder: O why should such grief come,

To darkle your springtime day?

I hold you close as the tide sweeps in,

But there is no tragedy save in sin!

Your eyes search mine for enlightenment.

O Boy, in your crushed romance!

And I wonder, too, why the innocent

Must battle with circumstance;

But I know, as I scan your soul within.

There is no tragedy save in sin!

In the welter of doubt your senses reel,

O Boy, in your early woe!

But your clean-spun life is its own appeal.

And of this, my dear, I know—

You mount through sorrow, and, Boy, you win—

There is no tragedy save in sin!

# Alma Speaks to the Twentieth Century

ELDER JOHN A. WIDTSOE, OF THE COUNCIL OF THE TWELVE

**H**EROIC figures move upon the pages of the Book of Mormon. Lives of mighty leaders connect the records of the centuries. Simply and directly, these characters are pictured as human beings, frail or powerful, faulty or well-nigh perfect. As their labors are recounted, the fascinating story of Book of Mormon times and people is unfolded.

Among Book of Mormon characters, Alma, the son of Alma, stands out with unusual distinctness. More than two-thirds of the Book of Alma (which covers 162 of the 522 pages of the Book of Mormon), are devoted to the life, labors and teachings of Alma. Only a man of unusual importance would justify so much space. Indeed, so universal was Alma's character, that his life story carries over living lessons into our day. He might be an ideal of this modern age.

## I

Alma the younger was the son of the first Alma. Of his childhood and early youth nothing is said. We hear of him first in his young manhood, about one hundred years before Christ. He is then thrown abruptly upon the screen of history as "a very wicked and idolatrous man." Apparently, he was not content with quiet unbelief, but went about with a group of likeminded companions, actually "seeking to destroy the Church and to lead astray the people of the Lord." Alma's gifts of leadership and convincing personality were evident from his youth, for "he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities." It is not a pretty picture: a headstrong and rebellious son attempting to destroy that for which a righteous father had labored all his life.

While Alma was engaged in his unholy endeavor, in the heyday of it, the Lord reached out for him. An angel appeared amidst the trembling of the earth and with a voice of thunder bore witness to him and to his associates of the existence, power and authority of God, and of the ultimate triumph of God's holy purposes.

This experience was convincing. At once, Alma turned from wickedness to righteousness. "For," said he, "I have repented of my sins and have been redeemed of the Lord; behold, I am born

of the spirit." Never again did he waver in his fidelity to the cause of God; his whole life became dedicated to the furtherance of the plan of salvation. From this time he stands as one of the greatest prophets of Nephite days.

The willingness to accept and obey convincing truth illustrates a fundamental trait of Alma's character. We do not know by what process of living and thinking he gave his early youth to wantonness, but we do know that when his eyes were opened, he repented of his sins and turned to life-long righteousness.

He recalled the days of his wicked youth with intense sorrow. In his old age, speaking to his son Helaman, he recounted the deeds of his early years, and told of his bitter regret that he had ever been in the bondage of Satan. In his own words, when he thought of his sin, "There could be nothing so exquisite as my pains." "Behold, I say unto you, wickedness was never happiness." Down the years comes Alma's warning to keep from sin.

At the same time he described the exceeding great joy that came by his repentance from evil. "There can be nothing so exquisite and sweet as was my joy." "My soul hath been redeemed from the gall of bitterness and bonds of iniquity. I was in the darkest abyss; but now I behold the marvelous light of God."

Full of such faith and repentance, with willingness and in humility, Alma set forth to win souls for God.

## II

From the day of his conversion, Alma grew in righteousness. So firm were his convictions and so excellent his labors that positions of trust were conferred upon him. He was made the custodian of the plates upon which the record of Lehi's people was engraved. Then, his father ordained him to the office of chief high priest—apparently equivalent to the presidency of the Church. In his mature manhood he stood as the spiritual leader of his people.

Moreover, civil positions sought him out. King Mosiah, before his death, advised the people to be ruled by judges, rather than by kings, and advanced such cogent reasons that the people were convinced. When the righteous King Mosiah died, the people called Alma, the chief high priest, to become their first judge.

As judge, Alma ruled with wisdom, ever obedient to the whisperings of the Spirit of the Lord. He was a man of peace; but insisted that righteousness must prevail. He was no mollycoddle. When the Amlicites or Lamanites made war upon the Nephites, Alma as chief judge led the armies into battle. When the enemy were defeated, Alma pursued them and made them sue for mercy. He was great as judge, and successful as general. Under his leadership, the Nephites prospered exceedingly.

## III

The prosperity of the Nephites led to worldly pride. Wickedness began to creep in among the people. The rich began to look down upon the poor. Inequalities were established among the members of the Church. These conditions which are contrary to the spirit of the gospel, grieved Alma and led him to lay down the office of chief judge, so that he might devote himself more fully to his duties as chief high priest. After eight years of service, Alma delivered up the judgment seat to Nephihah and confined himself wholly to "the high priesthood of the holy order of God, to the testimony of the word according to the spirit of revelation and prophecy."

Thenceforth, until his old age, Alma gave himself wholly to the upbuilding of the Church. During his judgeship he had supervised the Church with care, and had organized it everywhere with "teachers, priests and elders." Now he went personally in a mighty missionary campaign from city to village, from village to city, throughout the whole extent of the land, "delivering the word of God unto the people," and setting the Church in order. Since the work was great, others were sent into other parts of the land, so that all might have the truth taught unto them. The story of this reform movement forms perhaps the most interesting part of the Book of Alma. In some places he won great success, as in the land of Melek; in other places he was cast out, as in Ammonihah. Nothing daunted he met success or temporary failure with faith and courage. He was on the Lord's errand. "For I am called to speak after this manner, according to the holy order of God, which is the Christ Jesus; yea, I am commanded to stand and testify unto this people the things which have been spoken by our fathers concerning the things which are to come." Marvelous spiritual demonstrations came to him during his long ministry. Angels waited upon him. Foes were often made his friends. He walked unscathed among his enemies. By the power of the Priesthood he compelled obedience from the wicked. His fame went abroad; the faithful loved him even as the wicked feared him. In all this he was assisted by the preparatory Spirit of the Lord. "And there was no inequality among them; the Lord did pour out his Spirit on all the face of the land to prepare the minds of the children of men, or to prepare their hearts to receive the word which should be taught among them at the time of his coming—"

His whole being was immersed in his mission. In his own words, "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every peo-

ple! Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth." And his joy in the saving of souls was great! "And we have suffered all manner of afflictions, and all this, that perhaps we might be the means of saving some soul; and we supposed that our joy would be full if perhaps we could be the means of saving some."

#### IV

The error of priestcraft was one of the first that Alma had to combat. Self-seeking men had taught the people that a special paid priesthood class should be maintained. Those who continued to "impart the word of God, one with another, without money and without price" were subjected to much persecution from these imposters. An easy religion was offered the people. The promise was made that all would be saved irrespective of their deeds. It was an alluring doctrine. All manner of other false doctrine was also taught. When these exponents of priestcraft were rebuked they claimed exemption under the law of religious freedom which prevailed among the Nephites. They pretended to preach only "according to their belief."

These false teachers often denied the existence of God, or so defined God as to make him incomprehensible to the human mind. To the correction of this grievous error, Alma addressed himself with all his might. Wherever he went he taught the existence of God, and his true relationship to man. At one time, one Korihor, known as anti-Christ, a persuasive speaker, began to preach atheism to the people, and made many doubt the existence of a supreme Being. When Alma undertook to turn him from this evil work, Korihor demanded evidence of God's existence in the form of a sign. It was then that Alma declared, "Thou hast had signs enough; will ye tempt your God? Will ye say, Show unto me a sign, when ye have the testimony of all these thy brethren, and also all the holy prophets? The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion, yea, and also all the planets which move in their regular form do witness that there is a Supreme Creator." When Korihor still demanded a sign, he was struck dumb and remained without power of speech until his death. Such demonstrations of divine power accompanied Alma in his ministry.

The doctrine of the preexistence of man was clearly taught by Alma. "And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding

faith and good words; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such." He set forth the truths relative to God and the origin of man which give comfort to human hearts.

## V

Alma rose to the height of fervor whenever he testified of the mission of the Christ who was to come. From the time of his conversion he bore powerful witness to the place of Jesus Christ in the plan of salvation. With prophetic vision he foretold the coming of the Savior. "I say unto you, that I know of myself that whatsoever I shall say unto you, concerning that which is come, is true; and I say unto you, that I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father, full of grace, and mercy, and truth. And behold, it is he that cometh to take away the sins of the world, yea, the sins of every man who steadfastly believeth on his name."

Likewise, he taught clearly that faith in Jesus Christ and obedience to his law are indispensable to salvation. The Nephites lived at that time under the law of Moses, and he clearly differentiated between this law and the law of Christ. "Yea, and they did keep the law of Moses; for it was expedient that they should keep the law of Moses as yet, for it was not all fulfilled. But notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a type of his coming, and believing that they must keep those outward performances until the time that he should be revealed unto them."

Then in clear and eloquent language he explained the effect of the atonement upon mankind:

"For it is expedient that an atonement should be made; for according to the great plan of the Eternal God there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen and are lost, and must perish except it be through the atonement

which it is expedient should be made. For it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice; but it must be an infinite and eternal sacrifice."

Thus, Alma taught Jesus Christ from place to place, even as is needed in our day.

## VI

Much of Alma's preaching was devoted to the plan of redemption, "prepared from the foundation of the world," by which hu-

manity may win happiness on earth and salvation in the hereafter. Especially did he dwell upon the conditions of salvation: Faith, repentance, baptism and obedience to all the requirements of the gospel. Listen to his teachings:

"I say unto you, ye will know at that day that ye cannot be saved; for there can no man be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins."

"Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? That your garments have been cleansed and made white through the blood of Christ, who will come to redeem his people from their sins. Yea, thus saith

the Spirit: Repent, all ye ends of the earth, for the kingdom of heaven is soon at hand; yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith: Behold the glory of the King of all the earth; and also the King of heaven shall very soon shine forth among all the children of men. I speak by way of command unto you that belong to the church; and unto those who do not belong to the church I speak by way of invitation, saying: Come and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life."

He urged humility upon the people and warned them against disobedience. Obedience he declared will bring blessings, "Inasmuch as ye shall keep my commandments, ye shall prosper in the land;" but disobedience will canker the soul, especially of a people who "have been once enlightened by the Spirit of God" for when they fall away "they become more hardened," and thus their state becomes worse than though they had never known such things. "O remember, O remember—how strict are the commandments of God." Yet how easy is obedience. "For behold, it is easy to give heed to the word of Christ, which will point to you a straight course to eternal bliss, as it was for our fathers to give heed to this compass, which would point unto them a straight course to the promised land."

As for himself, he rejoiced in obedience. "I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy."

The false doctrine had gone abroad that the fall of our first parents, Adam and Eve, was not a part of the plan of redemption. This he corrected, and explained the fall with great clearness. "For behold, if Adam had put forth his hand immediately, and partaken of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of

God would have been void, and the great plan of salvation would have been frustrated."

So, step by step he explained the principles and ordinances of the gospel. No wonder, with such a spirit and with true doctrines, he worked a marvelous reformation among the people.

Acceptance of the gospel must be made, however, without compulsion. Conversion must come from within. "Therefore, blessed are they who humble themselves without being compelled to be humble; or rather, in other words, blessed is he that believeth in the word of God, and is baptized without stubbornness of heart."

## VII

Great teacher as he was, Alma focused his teachings upon the duties and opportunities of daily life. Our conduct he declared depends on our understanding of the purpose of life. Therefore, frequent references to the meaning of life are found in the Book of Alma. Upon one occasion he said, "Now is the time and the day of your salvation; and therefore, if ye will repent and harden not your hearts, immediately shall the great plan of redemption be brought about unto you." "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors."

He taught an every-day religion. That is, there was no attempt to put off the day of salvation to some future time. Every day may contribute to our preparation for our high destiny. How greatly that message is needed in our day!

In his earnest attempts to improve the lives of the people, he urged upon them the necessity of faith, the higher and surer knowledge. Such faith may be won by prayer and obedience. Prayer especially did he urge upon his hearers as a protection against sin. He, himself, "wrestled with God in mighty prayer," and he admonished all:

"But that ye would humble yourselves before the Lord, and call on his holy name, and watch and pray continually, that ye may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submis-

sive, patient, full of love and all long-suffering; having faith on the Lord; having a hope that ye shall receive eternal life; having the love of God always in your hearts, that ye may be lifted up at the last day and enter into his rest." Alma 13:

A person who is in touch with God will not be easily misled for he knows that "whatsoever is good cometh from God, and whatsoever is evil cometh from the devil." The Holy Spirit will teach him since "a portion of that spirit dwelleth in me, which giveth me knowledge, and also power according to my faith and desires which are in God." A man who is thus guided by the Holy Spirit

is not deceived by the devil, who often appears to the unwary in the form of an angel. The inspiration of the Holy Spirit comes to men, women and children. Under its influence even children are given words that "confound the wise and the learned."

The little things of life often lead to great results. "Now ye may suppose that this is foolishness in men; but behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise." Alma warned against following false traditions; he urged independent and full acceptance of truth; he called attention to the danger of careless speech, "For our words will condemn us;" and pleaded with the people to meet often together in "fasting and mighty prayer." Honesty, charity, and all the simple virtues were enjoined upon the Church. Of charity he said, "If ye do not remember to be charitable ye are as dross, which the refiners cast out." He warned against sloth and indifference to the needs of life.

To his sons he gave advice that summarized his life's teachings. Among the sublime words spoken to his son Helaman are the following:

"O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God. Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day."—Alma 37:35-37.

To all did he hold out the hope of conquest in the midst of temptation and trial. "And now, O my son Helaman, behold, thou art in thy youth, and therefore, I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day."

A nation hearkening to such teachings must of necessity grow in spiritual and temporal power, even as the Nephites did in the days of Alma.

## VIII

Alma had been ordained to the priesthood of God. As chief high priest he presided over the Church. The authority and power of the priesthood he conferred in turn upon others. The Church of Alma's day possessed the priesthood in its several degrees. The importance, holiness and eternal nature of the priesthood were taught in unexcelled plainness.

Alma always spoke of the priesthood that he held as "of the holy order of God." It was not man-made authority. "This high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things—

"Now they were ordained after this manner—being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without be-

ginning or end—Thus they become high priests forever, after the order of the Son, the Only Begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth."—Alma 13:7-9.

Those who chose good and exercised great faith, who were exceedingly repentant and worked righteousness, were called to the holy calling of the priesthood. The members of the priesthood of Alma's day were of great purity and holiness. They "could not look upon sin save it were with abhorrence; and there were many, exceeding great many, who were made pure and entered into the rest of the Lord their God."

The purpose of the priesthood has been from the beginning to expound the law of God, faith on the Lord Jesus Christ, repentance from sin, and obedience to the requirements of the gospel. This is illustrated in the case of Melchizedek who "was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;

"But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the

prince of peace, for he was the king of Salem; and he did reign under his father. Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention."—Alma 13:17-19.

Those who receive the priesthood may by righteous living receive an abundant knowledge of the will of God—the so-called mysteries:

"And now Alma began to expound these things unto him saying: Yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing—unto such it is given to know the mysteries of God;

yea, unto such it shall be given to reveal things which never have been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance, even as it has been given unto us to bring these our brethren to repentance."—Alma 26:22.

By the power of the priesthood many great miracles were wrought in Alma's day; the sick were healed; the captive set free, and angels often waited upon the faithful.

The teachings of Alma were many. Only a few can be sketched in this writing.

## IX

While Alma sought the temporal welfare of the people, and indeed made them very prosperous, he never failed to point out the eternal nature of man, and the necessity of preparing properly for the life beyond the grave. The reality of the resurrection, through the atonement of Jesus Christ, was unquestioned by him. "Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death."

"I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits

uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption." (Alma 11:42-45.)

The resurrection, however, was not begun until after the coming of Christ.

"Behold, I say unto you, that there is no resurrection—or, I would say, in other words, that this mortal does not put on immortality, this corruption does not put on incorruption—until after the coming of Christ."

"Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh no one knows; but God knoweth the time which is appointed.

"Now, whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case—that there is a time appointed that all shall rise from the dead."

"And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man."—Alma 40:2-10.

In that coming life, the condition of men will be in accordance with their works. A just judgment will be passed upon all.

"Therefore, prepare ye the way of the Lord, for the time is at hand that all men shall reap a reward of their works, according to that which they have been—if they have been righteous they shall reap the salvation of their souls, according to the power and deliverance of Jesus Christ; and if they have been evil they shall reap the damnation of their souls, according to the power and captivity of the devil. And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day be restored unto that which is good. The one raised to happiness according

to his desires of happiness, or good according to his desires of good; and the other to evil according to his desires of evil; for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh. And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness.

"These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil."

The destiny of the righteous will be glorious; but fearful will be the fate of the wicked.

Alma warned against the abominable sins:

"For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable; yea, and whosoever murdereth against the light and

knowledge of God, it is not easy for him to obtain forgiveness; yea, I say unto you my son, that it is not easy for him to obtain a forgiveness." (Alma 39:6.)

Sexual sin was placed as the "most abominable above all sins, save it be the shedding of innocent blood or denying the Holy Ghost."

Thus Alma connected the preexistent state of man with his present day and his coming existence, and showed that they are as one life under the gospel of Jesus Christ. What was done yesterday will affect today; and today's events will determine tomorrow's life.

## X

The recorded history of Alma's life covers only about twenty-seven years. How old he was at the time of his conversion is not known, but the context would indicate that he was a mature man, already widely known among the people. About nine years after his conversion, he was made chief high priest, and a little later the first chief Nephite judge. He remained as chief judge eight years. The following ten years were devoted to unceasing missionary labors.

The story of this decade of missionary work includes the powerful discourses of Alma and his fellow workers, the sons of Mosiah and others; the journeyings to and fro of these valiant servants of the Lord; the successes and the failures of their call to repentance; and the accounts of the constant warfare between the Nephites and the Lamanites. It was a restless period. The spirit of evil, as well as of good, was among the people. The Book of Alma is an interesting and a stirring book.

In the year 73 B. C. Alma prepared for the end of his earth-mission. The holy records, placed in his hands by his father, he entrusted to his son Helaman. He gave commandments to his sons Helaman, Shiblon and Corianton, which were indeed farewell messages to the whole church. He assured his sons that "whosoever shall put their trust in God shall be supported in their trials and their troubles and their affliction, and shall be lifted up at the last day." He declared that, "Yea, and from that time even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost." The fight that he had made against wickedness had

not depressed him. He knew that the purposes of the Almighty can not be frustrated. "And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him forever."

Then, having set his house in order, he blessed his sons, "also the earth for the righteous' sake" and "he blessed the Church, yea, all those who should stand fast in the faith from that time henceforth."

"And when Alma had done this he departed out of the land of Zarahemla, as if to go into the land of Melek. And it came to pass that he was never heard of more; as to his death or burial we know not of. Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up

by the Spirit, or buried by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial."—Alma 46:18, 19.

Thus passed out of human knowledge one of the greatest of the prophets.

## XI

As one reads the Book of Alma and ponders upon its lesson, there comes the feeling that this present day, with its immeasurably changed material conditions has need of Alma's teachings. All that he taught may be applied to our day.

It is always so with spiritual truth. It is universal. The principles of the gospel are as useful behind an oxteam as upon a steamer deck. It is well to remember that material achievements do not change spiritual needs.

This is a Book of Mormon year. One hundred years have passed since the Prophet received the plates from which the Book was translated. Let us read and enjoy the Nephite record; it is filled with stirring history and eternal truth.

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### The Observant Man

He has just learned to live when in old age  
 He turns the leaf beyond ten and three score,  
 And makes his record on another page,  
 And sees the future that lies just before.  
 Complacency brings now the greater cheer:  
 Serenity, the calm of love and peace;  
 And charity, for all mankind held dear,  
 Brings tenure of life's solace to release  
 The action of a well-spring of good-will—  
 The urge to labor in the holy cause  
 Of aiding all mankind—and thus fulfil  
 The noble altruism of all just laws.  
 And for life's lessons he has cause to bless  
 The Giver of all good in righteousness.

# Child Training and Tobacco

BY CHARLES M. FILLMORE, GENERAL SECRETARY OF THE  
NO-TOBACCO LEAGUE OF AMERICA

WHAT a profoundly simple thing is life! The destiny of the race slumbers in the soul of childhood. The mighty Moses of the Red Sea and Sinai was cradled in an ark of bulrushes on the bosom of the Nile. The Matchless Master-Teacher of the Mount of Transfiguration, of Olivet, of Calvary, was born as a babe in Bethlehem. Who can fathom the greatness implicit in the least of these little ones!

Herbert Hoover wrote President Coolidge, "We in America are far behind what a national conscience should demand for the public protection of our children." Look out for your little ones, O land of liberty! The hope of our nation is not in congress but in the kindergarten.

A Moses was born this morning. Where? God knows. A Pharaoh is plotting his death. Are you an Egyptian or an Israelite, indeed? "Unto us is born this day, in the city of David, a Savior." Herod seeketh his life. Are you among the friends or the foes of childhood?

The malignant spirit of Pharaoh and Herod and satan (his name is Legion) persists through the ages and dwells today in the traffickers in tobacco. Again we quote from that great lover and benefactor of children, Herbert Hoover. He says, "There is no agency in the world today that is so seriously affecting the health, education, efficiency and character of boys and girls as the cigarette habit, yet very little attention is paid to it. Nearly every delinquent boy is a cigarette smoker, which certainly has much to do with it. Cigarettes are a source of crime. To neglect crime at its source is a short-sighted policy unworthy of a nation of our intelligence."

Surely the time has come to discard the "short-sighted policy unworthy of a nation of our intelligence," develop "a national conscience for the public protection of our children," and save them from the agency that is so "seriously affecting their health, education, efficiency and character," and making delinquents and criminals of them. There is no more important or urgent duty devolving upon America today than

|                                                              |                                                  |
|--------------------------------------------------------------|--------------------------------------------------|
| To keep the young folks clean from the<br>blight of nicotine | To teach the youth the truth about to-<br>bacco. |
|--------------------------------------------------------------|--------------------------------------------------|

What can we do? Plenty. Here are a few simple, practical suggestions:

1. Pray. "If any man lack wisdom let him ask of God." The babe is the child of God as well as of father and mother. Do all you can in cooperation with the Father in heaven to prevent the child from going to the devil.

2. Appreciate the value of children. See them as God sees them. Study them. You must learn of them before you can teach them. They are weak rather than wicked. They are worth more than money, houses, farms, mines. A soul out-weighs the world. Instill self-appreciation in them.

3. Idealize the child. "It doth not yet appear what he shall be." Make great plans for him. Encourage him to dream dreams and see visions of great goodness as possibilities for him. Do not debase him. Exalt him.

4. After appreciation and idealization comes the long, hard road to realization. Castles in the skies are usually inhabited by those who first pioneer in log cabins on earth. Sweats are appetizer for sweets.

5. Consecration. "Thou shalt love the Lord thy God with all—and thy neighbor." Selfishness is suicidal. Sacrificial service assures success that satisfies.

"But I thought you were to tell us about tobacco," you say. That is what I am talking about.

No one who appreciates a child will encourage a habit that defiles and destroys God's temple, the human body. "Pipe dreams" (and likewise those of cigars, cigarettes and "chaws") differ from heavenly visions as much as works of the flesh differ from the fruit of the spirit. A wise teacher said of the boy who persists in smoking cigarettes, "He need not worry about his future—he has none." The most selfish, anti-social set of sinners on earth today are tobaccoists and their tarnished tools.

Please re-read the five suggestions above through the lens of the last paragraph.

There are many phases to the tobacco question. Let us consider it further from other angles.

There is the age-long discussion of the relative importance of heredity and environment. Just now the papers are debating whether cigarette smoking by a prospective mother has a deleterious influence on her child. Dr. Holmes on being asked how early one should begin training a child, replied, "Begin with its grandmother."

Does tobacco using affect progeny? In human beings as in other creatures there are invariable, fundamental biological laws. When you show me a successful breeder of horses, cattle, hogs or

other live stock, who regularly feeds tobacco to male or female progenitor of the species with good results or without evil consequences, then and not till then will I listen when you tell me that it makes no difference whether mothers and fathers of boys and girls use tobacco. Of how much more value is a child than a colt?

A man said to me, "My old grandmother used tobacco and I believe she was a good Christian woman." I replied, "I am not interested so much in your grandmother as I am in my grandson."

But heredity only provides the seed corn, prepares the soil and starts the plant. The crop must be cultivated. Habit formations begin early. Mother and father cannot wait for years or months or even weeks to elapse before beginning the training of the child. A smoke-laden atmosphere is not the kind God meant for the tender lungs of an infant. Nicotine in a mother's milk does not add to its nutritive value. If a babe dies in such surroundings let not the preacher discourse at the funeral about mysterious dispensations of Providence. That will make the devil laugh.

The school, the church and the community soon add their influence to that of the home. It is going to be hard for the boy or girl to keep clean if associates use tobacco. How much worse if the teacher is an addict. Still worse will be the example of a tobacco using preacher.

The home, the church, the school and the community are not the only institutions which play a part pro or con with regard to the influence of tobacco upon the child. What the child reads plays a large part in shaping his character. Newspapers, magazines, books and other printed matter come constantly under his eye. If these advocate the use of tobacco, especially in an attractive way, they cannot be innocuous. Be on your guard with respect to your child's reading. To this must also be added the bill boards and moving picture shows. Too many of these are constantly on the wrong side of this as well as other great moral questions. They are Pharaohs and Herods.

But the institution that is the arch-enemy of the child today is the nation-wide organized and country-wide operative tobacco business. Its propaganda is carefully prepared in such a way as to make an insidious, sinister appeal to children that is all but irresistible. Herbert Hoover is right in saying that there is no other agency in the world today that is so seriously affecting our children in so many deleterious ways as is the traffic in tobacco. Every patriot, every lover of childhood and home, every believer in him who was the Babe of Bethlehem and the ideal child of Nazareth should see the hand of Herod in this institution and recognize its inherent character and purpose as a cause of alarm and a call to arms.

as well as a challenge to the parental instinct that will fight to a finish rather than see his offspring maimed and destroyed by this monster.

The tobacco business has become so gigantic and the struggle against it so titanic that a victory for the rights of childhood against this foe can only be won by a nation-wide organization enrolling in its membership every man, woman and child who believes in the ideal of the perfect life enjoined upon his disciples by him who said, "Follow me."

To those who wish further and more specific information in regard to practical plans of activity, the writer refers them to a leaflet "The Loyal League of the No-Tobacco League," naming sixteen things to be done; also a booklet on *The Galahads* which explains a set of societies that takes in grade pupils, high school pupils and adults. Sample copies will be sent free on request.

Lest some one should read into what has been written a note of pessimism or discouragement, I end this article by quoting the closing paragraphs from my last annual report to the No-Tobacco League:

The fight is on. The lines of battle are being formed. The cause of conflict is no petty one. It is universal. Every man, woman and child on earth is affected by it. It involves the weal or woe of unborn generations.

The clarion call to arms sounds crisp and clear around the world. The days of neutral ease and complacent peace are over. The clock of crisis strikes the noon hour of decision. On which side will you stand? Are you no-tobacco or pro-tobacco? You cannot be both. The choice is yours.

|                                                                                                                                          |                                                                                        |
|------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------|
| "God has sounded forth a trumpet that<br>shall never call retreat;<br>He is sifting out the hearts of men be-<br>fore his judgment seat; | Oh, be swift my soul to answer him, be<br>jubilant my feet;<br>Our God is leading on." |
|------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------|

But timid, indecisive souls ask us, Do you think you have any chance to win? We quote the reply of the heroic leader of another cause, who, when asked about his hope of success, answered, "My prospects are as bright as the promises of God."

Are we going to win? Sure! We cannot fail. Tobacconists may gain some battles against us in the preliminary conflicts but the ultimate victory of the war will perch upon our pennants.

For what do the tobacconists fight? Why do we dare stand against them? They fight for personal, selfish gain; we champion the welfare of the race. They traffic in tobacco, whose peculiar, essential element (nicotine) is a virulent narcotic poison; we urge mankind to keep their bodies clean from ruinous dopy

drug addiction. They foster filth and foulness; we counsel cleanliness. They promote their ease by means of propaganda filled with misleading, lying, deceptive camouflage; we preach the truth in love. They make abject slaves of their votaries; we insist that God made man to be free. Death, despair and devastation follow in their train; health, happiness and hope are the guiding stars that shine in the firmament of our heaven.

What right-minded man or woman can question which side should win—and shall!

When one digs down to fundamental principles he discovers that we are not mere advocates of a transient, temporary plea. Our contention is an eternal one. We stand for the identical ideals of life that brought Cain into conflict against Abel; Noah against his ungodly generation; Moses against Pharaoh; Gideon and his immortal three hundred against the mighty men of Midian; the shepherd lad, David, against the giant Goliath and the Philistines; the twelve apostles of Jesus Christ against the ruinous corruption of the Roman empire; William Lloyd Garrison against the despicable slave power; Neal Dow and Frances Willard against John Barleycorn; Susan B. Anthony against the senseless, sensual strength of the fighting male enslaving the weak, but winsome womanhood of the world.

The conflict against Judas Nicotinus is of the same inherent, fundamental character as these and others too numerous to mention. We have as reasonable hopes for the ultimate success of our cause as these had in their day.

Judged from a worldly standpoint, the tobacconists have every advantage over us. Our hope is based upon the potency of the eternal spiritual realities. They have unlimited money, great social prestige, strong political pull, the world, the flesh and the devil. We believe that morality is mightier than mammon; that self-sacrificial service is superior to the social swim; that principle is more potent than political expediency; that truth, righteousness, goodness, and love will prevail because they are infinite and eternal.

This is the victory—even our faith.

*Indianapolis, Ind., 821 Occidental Bldg.*

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In life's eternal round, who lives the most,  
As ebbs and flows anew each passing day,  
The Christian with his living faith and hope,  
Or doubting atheist in his dismay?

O. F. USENBACH

# Smoke Rings

BY WESTON N. NORDGRAN

LONG, slim fingers, tobacco-stained, a dirty, yellow-brown, searched vainly in a greasy pocket. Finding no matches, the fingers ranged upwards to a thin wood shelf above. A light sputtered forth, and with a great intake of air and smoke, Ken Driscoll lit his "fag." A smile of peace seemed to reflect the red glow, in the summer twilight. And with the cigaret bobbing up and down in his mouth, Ken addressed his horse.

"Well, Kid, old boy," he spoke softly, patting the horse's mane caressingly, "as soon as you finish those oats, we'll saddle up and go see the missus! Uh huh! That's the very thing we'll do!" He removed the cigaret deftly with two well trained fingers, and spat from cracked lips, stained a dull brown.

A door slammed. Swift strides coming in his direction, brought Ken to the corral gate. Harry Gordon, owner of the Bar K ranch, stepped up.

"Take these signs and tack them up in the most prominent places you can find, first thing in the morning. Don't forget!" He eyed Ken sharply, wheeled, and was gone. Ken looked at the bundle of metal sheeting he held in his hand. Undoing the burlap covering, he looked at the plates. He knew he was not in the habit of forgetting his orders—in fact only once had he done so. But at the first glance he turned pale. Again, unbelieving, he looked at the signs. Then standing squarely in the light from the open doorway of the bunkhouse, he stared a third time!

SMOKING POSITIVELY  
FORBIDDEN  
ON THESE PREMISES

His cigaret dropped from nerveless fingers, unheeded, to sizzle out on the wet sand. No smoking! And he, Ken Driscoll, smoked! A flash of anger surged through his brain like molten lava. Grim joke this, Gordon picking on *him* to fire himself, or—quit smoking. He realized in that instant the meaning of the talk Harry had given him when he hired him, two years before. Snatches of it scorched through his memory, at sight of the blue and white signs.

"My boy, I like your looks. I've got a job over here I think you'll like. But remember, no one who smokes can ever become

a foreman of my ranch. No one who smokes can ever become my business partner. I want a man who is the master of himself, and not one who is chained by a cigaret to the grave. Intelligence counts—not rings of smoke! A man who smokes has more 'pull' than *push*! He is banking nothing but *nicotine* for the future! He drags a coffin with him wherever he goes! His backbone is nothing but a cigaret! His nerve is wishy-washy fibreless trash, floating on a dream sea of smoke!"

At that time, Ken had felt mighty uncomfortable under the tirade, but had put it down to the fact that a cigaret smoker six months previously had carelessly set fire to a stack of grain, owned by Harry Gordon. *He* had been careful. No lighted matches thrown around. All cigaret butts stamped out. And now this blow. He hurriedly dropped the metal plates, grabbed the saddle from its peg on the wall, and saddled up furiously. He wanted air! Sudden thoughts came crowding down upon his mind, beating at his smoke-laden senses like huge bats—crowding—crushing—

As the hoofbeats of Kid died out in the distance, a quick wind snuffed out the first faintly glowing stars. Mountainous clouds, black, dismal, pregnant with rain, spread like hot grease over the sky. The air became heavy, stuffy, unbreathable. Like great wads of cotton, the combined forces of nature deadened and absorbed the earth's sounds. All was quiet as death.

Ken dashed on, lashing his horse, in a frenzy of conflicting thoughts and emotions. He cared not whither he rode—he needed to think—and his brain was clouded with a thick haze of cigaret smoke. Kid, ever obedient and faithful, came to a jolting halt in front of a distant ranch house, after miles of sweat-lathered galloping. Mechanically, Ken reeled from his mount and started towards the door.

At his knock, Ruth gave a glad cry, and opened the heavy door. Then fear clutched at her heart! Ken's face was a pasty white. His eyes looked dark and cold, and his nervous hands shook. She started back with a cry, and then as Ken swallowed, and tried to speak, she flung herself to him, and pushed him into a huge rocker.

"What's the matter, Ken?" Swiftly she closed and bolted the door. "Someone after you?" She reached for the rifle.

"No." Ken breathed a sigh of relief. "Nothing's wrong, except I've got to leave my job." His voice was cold and tired. Then he told her. Told her of the signs; of the talk two years before; of what it meant; of the power of the drug on his system; of the fact that now Milton Decker, foreman of the Bar K, was going to Chicago to school, that a new man would take up the

duties of foreman. He told her of his secret hope to be that man—and of the bar sinister in his way—a glowing cigaret!

In hopeless despair, he gazed at his hands.

"Stained," he said. "Stained by nicotine." He looked up into the eyes of Ruth. "I can't ask you to marry me now," he gritted through unwilling teeth. "I can't quit. I've tried before, and I know it's hopeless. I'll lose my job and—sift out of the country. My soul—if I've got a soul, like that preacher in Leadville used to say—my soul is stained, too!" He stood up, backed to the door and reached for the knob.

"Ken! You can't go this way! You can't!" Ruth Daynes' words bit into his throbbing intellect. "You've no right to give up everything for that *weed*! I want you! You want me! Both of us are concerned in this!—you *can't quit*!" She grasped at his shoulders, as a drowning man grasps for the tiniest straw of hope.

"It's ruined your reason," she went on, growing calmer and a trifle scornful. "Don't let it ruin your *soul*! Ken! Are you willing to let *Tobacco* leave its thumb-prints on your soul, as it has done on your brain? Be a man! Cut it out! Quit the dirty habit, and—*keep your job*!" She closed her eyes, and cheeks flushed, she sagged against him.

Ken straightened up. Deliberately he pushed Ruth away, and steadily unbolted the door and vanished into the night. Ruth sank into the chair Ken had vacated. "Dear God," she whispered, "help our love to fight for him!"

As he stumbled through the rain, Ken's mind was a whirlpool of strife. Never before had such a momentous decision been thrust into his hands. Searing hot, like the blaze of lightning that ripped and cracked overhead, came the realization of what he was up against. On one hand, Ruth, his job, promotion, a home, and—happiness! On the other hand, tobacco, smoke rings, false dreams, loss of work, and—misery! He halted by the gate, and bared his head to the elements. The dark streaming rain fell over him like a mantle, closing the past, and opening the future to his eager sight. Bursts of lightning clashed about him; ponderous roars of thunder greeted his ears. Kid was gone; scared by the lightning, no doubt. And thus, twenty miles later, as the sun rimmed the morning horizon and tinted the clouds with gold and rose, Ken had reached his decision.

Kid was standing patiently by the old corral gate, waiting to be unsaddled. A broken rein, dangling on his neck, gave evidence of his method of escape. Ken walked up to him, unsaddled and unbridled him and turned the truant beast into the corral. With a smile on his face he dug deep into his back pocket, extracted a package of cigarets, found a match, and—set the package afire. He then

stepped into the house, to return with hammer and nails. Stooping, he picked up the package of plates and strode to the spot where curling smoke rings of blue slowly arose from the burning package of cigarets. Over the spot, on the high pole fence, he tacked a sign. He glanced again at the burning wreck of "coffin nails."

"There," he said. "There you are. Read that sign! 'Smoking positively forbidden on these premises.' That means you are banished, Lady Nicotine! Here's where you get yours!" He thrust his foot on the dying remains and ground them into the dirt. Plates under his arm, he started toward the far end of the corral. A voice stopped him. He wheeled to a halt, and stood facing Harry Gordon.

"I heard what you said," remarked the latter, "and I saw what you did! My lad, I'm proud of you! You don't have to tell me you won't smoke again! I know it!" He thrust out his hand cordially. Ken gave it a hearty shake.

"Thanks, Harry," he said. His steel-grey eyes looked steadily into the blue ones of his employer. "The storm is over. The smoke rings are gone."

"Milt is going on the noon train, Ken. I wish you'd hitch up your roan team and take him over." Harry turned toward the house. "Sid is our new foreman."

Ken's heart sank. Sid Crouner promoted over him, Ken's head! But again the boss was speaking.

"While you're in town, Ken, get a new rig for yourself. I looked over your other one in the bunkhouse, and it isn't fit for my partner to wear!"

"Partner!" gasped Ken.

"Yes, certainly." Harry slapped his companion heartily on the back. "I'm taking you in on a fifty-fifty basis—your brains, my cash! You can pay as you earn, and I'll give you fifty percent more than Sid will get. You can run the ranch in Stillwell Basin, and—as I said, everything above expenses goes fifty-fifty!"

"Harry!" The word burst forth from Ken. All the longings of a lifetime fulfilled! Visions of Ruth, a home, a partnership with Harry, arose. He gripped the hands of the older man in a vice of steel hands—steady hands—purposeful hands. And the other responded as heartily.

A sudden twinge told Ken he had not smoked since the night before. His thoughts glared down the drug messenger: "No more nicotine," they told it. And then and there began the battle which Ken waged unceasingly until in time, drawn and haggard, but triumphant, he wiped out the last cobweb of the habit from his brain, and stood forth a free man; clean, courageous; the winner in the battle with the invisible electric forces of the smoke rings!

# A Turkeyless Thanksgiving

BY SILAS L. CHENEY

SARAH was perhaps no more than thirty-five, although as she puttered crossly about the stove preparing supper she appeared much older. Her life had been a trying one, especially since her marriage with John Sharp. Things had gone from bad to worse until at present they seemed to have reached a climax. There was no money in the house, not so much as a red cent, and it was doubtful when they would be able to get any. As an added misfortune, tomorrow was Thanksgiving and she was supposed to prepare the customary Thanksgiving dinner. "My, but won't it be a scrumptious affair," she muttered ironically.

She heard John at the door sweeping the snow from his feet. A moment later he came in tired and wet.

"Did you sell the sack of wheat?" she asked.

"No," he replied slowly. "None of the stores would take it because, with the roads like they are, there isn't much chance for an outside market."

It was the demise of their last hope of securing anything extra for Thanksgiving. She boiled with suppressed indignation which demanded some sort of outlet.

"Well, that don't excuse you for bringing in all that snow," she snapped.

He looked in dismay at the snow still adhering to various parts of his clothing. "I couldn't help it, Sarah. It's pretty dark outside, besides it's snowing so hard that it falls on about as fast as you can brush it off." He spoke gently, sensing the strain she was laboring under.

The children were cross and troublesome and in her present state of irritation she slapped instead of fed them.

"Isn't supper about ready?" he asked. "I think we'd all feel better if we had something to eat."

"That's just like you; always thinking about eating instead of how to get something to eat," she spluttered.

There was no use answering, so he remained silent, patiently waiting for her to set the table.

Supper over and the children in bed, he sat watching as she cleared away the dishes. He felt sorry for her. They had suffered

one disappointment after another until he could hardly bear up under it. No wonder she was gradually giving away.

"It's surely too bad I couldn't sell the wheat. Won't seem much like Thanksgiving without a turkey," he said.

"No, nor anything else," she sneered. "Just look at the way we live. Look at the way we dress. Why my winter coat is so old and shabby even the moths won't live with it."

"Everything seems to have gone against us, doesn't it? But I'm sure the crops will be good next year. It's seldom we have as late a frost as we had last spring," he rejoined.

"But there's been something every year. Mighty queer that you have all the bad luck. Other men seem to get along all right. If the farm won't pay, why the blazes don't you find something else to do. Anything would be better than this groveling for an existence and then not quite making it."

"Now, Sarah, things aren't that bad. They're bad enough, of course, but why lose hope entirely. We have each other and four strong, healthy children. Surely that is something to be thankful for."

"A lot of consolation that is when with it we're forced to suffer humiliation on every hand—almost starvation. It might be all right for an easy-going person like you, but I'd rather be dead!" she spoke bitterly without looking at him.

He flushed slightly, then paled. A pained expression as of a wounded, adoring animal came into his eyes. After a time he arose slowly and prepared to go out.

"Where are you going?" she asked disinterestedly.

"To find some way of getting you a coat," he replied.

Sarah laughed. "You're surely getting an early start," she said sarcastically.

She was worn out, not so much from work as from worry, and shortly undressed, turned out the lights and went to bed. Some time later he returned and crept in beside her. Next morning she awoke to find a warm fire and boiling water on the stove as usual, but John was nowhere to be seen. He had left a note on the table saying:

"Dear Sarah, I won't be back before six o'clock. Have a good, hot fire, for when I come I'll bring a turkey. If I don't get back tonight there's something in the bottom of my trunk for you."

"With love,

John."

An ironical expression overspread her face. It was just another of his absurd promises. She went about her work grudgingly

since it offered the same old monotonous routine. There was absolutely nothing about it suggestive of a holiday.

By late afternoon she had reached the limit of her endurance. She simply had to get away from the house for a time at least. In her present state of mind merely gazing in at the shop windows would be a relief, and—of course—there was the remote possibility of finding something more diverting. So leaving the children in care of the eldest, she put on her wraps and went down town. The storm was much worse than she had thought, and by the time she reached the business district she was glad to take advantage of the half-shelter afforded by the doorway of one of the stores. While standing there dreading to go farther in what was virtually a blizzard, the conversation of two men with backs toward her, attracted her attention.

"I understand the mail went north this morning?" one was saying.

"Yes. Interesting the way it came about, too," the other, who was the postmaster, replied. "It was important that it should go, but owing to this frightful snowstorm, the road over the mountain has become impassable even with a sleigh. The carrier hasn't been able to make the trip for four days now. Under the circumstances we decided to get someone to take it over on snowshoes. I asked John Sharp yesterday if he would go, offering him \$50 for the trip. He's a husky fellow, acquainted with almost every foot of the country around here and could do it if anyone could. He laughed at the idea. Said it would be as much as anyone's life was worth to tackle such a thing in this loose snow and blinding storm. I thought the matter ended but late last night he came over and said he would take a bag of the most important mail if I would have it ready by daylight this morning. So away it went. But with this storm keeping up I'm sorry I let him go. It's very questionable whether he'll be able to make it over, or even be able to get back once he lands up there on the mountain."

So that was it. All the bitterness drained from Sarah's heart leaving only a sense of icy numbness. The storm no longer had terrors for her. Out she rushed, forgetting to raise her tattered umbrella. She reached home exhausted, but immediately commenced a mad search for the note he had left. Finding it, she read and re-read what he had written. Then her eyes became glued to the last line, "If I don't get back tonight there is something in the bottom of my trunk for you." In a trance she knelt before his trunk and opened it reverently; then began automatically to take things out, dropping them about her until she reached the bottom. There it was; a large thick envelope tied securely with a string. Quickly

she opened it and, after one glance at the contents, fell into hysterical screaming. It was John's life insurance policy for \$2000.

The children clung about her frightened and crying. "Oh, mama, don't do that," begged little Ralph. "Please—please don't."

Gradually she subsided. There were duties to perform. She must take care of the children. They, at least, were left to her. It was nearly eight o'clock; time the children were in bed but they hadn't had their supper. The fire burned low and there was very little wood in the house. Some must be gotten. Securing a wrap she drew it snugly about her—then discovering that it was her winter coat, the one "too old for the moths to live with" she flung it aside as if it were contaminating and rushed out into the storm unprotected.

Her thoughts tormented her badly enough while she was busy feeding the children and putting them to bed, but afterward, when everything in the house grew solemnly quiet, they became almost unendurable. There was no use sounding an alarm for a searching party since no one would go until morning at least. Besides what would people think of her? They must realize that it was she who had driven him to it. Time after time there ran through her mind the phrase: "Nothing to be thankful for—nothing to be thankful for!" and again, "But we have each other and the children, surely that is something to be thankful for." She wrung her hands in despair but gritted her teeth to keep control of herself, feeling that she could not give up again without going mad.

Slowly, like a death watch, the time wore on; nine-thirty—ten. At every little noise she would spring to the door—then stumble slowly back to her seat. Ten; ten-thirty. As the hands worked their way around to eleven there came a slow, heavy, shuffling tread to the door as of someone carrying a heavy burden. "They are bringing him back dead. Oh—" and she flung her hands to her mouth to stifle the scream. Standing as if transfixed, eyes wide with horror, she listened to the effort someone was making to sweep the snow from his feet. Then the door slowly opened.

"John!" cried Sarah wild with joy as she rushed toward him. But John, mail pouch still strapped to his back, leaned heavily against the doorsill for an instant—then slid to the floor completely exhausted.

She half dragged, half carried him to a rocking chair before the fire. Then hastily prepared some hot ginger tea which he eagerly drank.

She removed his pack, his coat, his shoes; doing everything that could possibly be done to make him comfortable. When she

could contain herself no longer she sat on the arm of his chair and pressing her cheek fondly against his, asked tremulously:

"John, why did you ever try to take the mail over the mountain when you knew how dangerous it was?"

After a pause he replied with an effort. "I wanted to get you a new winter coat. You've meant so much to me and the children that if I can't provide for you so you won't be humiliated at every turn—or if I can't give you something to be thankful for, I'm not much of a man. But Sarah, I failed again. I tried hard to make it—honestly I did—but the storm was against me. I'll do it yet, though; I'm trying it again day-after-tomorrow."

"No, you're not!" she exclaimed emphatically. "You're not going a step. I don't want a new coat—I don't want anything. I've got enough."

"No, my dear, you've hardly anything. You said yourself you had nothing to be thankful for, and you are right. Why, we haven't even a turkey," he concluded sorrowfully as he glanced toward the table which was barren of almost everything except a few used dishes.

"Oh, John," she sobbed, "please forget what I said. As long as we have each other and the darling children, we have everything to be thankful for."

*Magna, Utah*

## OUR BEST FRIEND

(To Our Boys)

When life seems a little gloomy, and the trail ahead looks dim,  
When you feel the blues have got you, and you're not sure that you'll win,  
When friends that used to know you, have a touch of Klondyke snow,  
When they pass you on the highway, may not even say Hello—

There's a Friend who knows your troubles, understands them, one and all,  
Watching, guarding,—gently guiding, He who notes the sparrows fall,  
Tell Him all about it, Buddy, you will find He never fails.  
He's a friend who understands us, knows our weaknesses and ails.

Go to Him when you're in trouble, ask Him for the things you need:  
When you think your friends have left you, you'll find Him a friend indeed.  
In this life of pain, and sorrow, sprinkled here and there with joy,  
You will find that God the Father is your friend—my Buddy Boy.

*Moab, Utah.*

F. M. SHAFER.



*Photo by Courtesy D. S. Spencer, U. P. System*

THE RUSSET COLORED CRAGS OF ZION

Shade down into black. A scene from the new trail to the west rim.

# The Great Out-Doors. The Empire of Southern Utah

BY ELIZABETH CANNON PORTER

THE MAGICAL CITY OF BRYCE

THE traveler stops in a natural park, as trim and orderly as Liberty, in Salt Lake City, walks over to the rim, and in a mammoth bowl beholds the wonder city of Bryce. In the gorgeousness of its coloring, varying from shell pink to rich russet, inset here and there with alabaster,—well, as in its fluted columns and minarets it is like an Arabian city. But it is a silent city from which the inhabitants have fled.

Here are all the forms conjured up in the fertile brain of Scheherazeda with which she beguiled the Sultan while he kept his head on her own lovely shoulders. There are the magic carpet (an ancient airplane that transported people instantaneously), Aladdin's genii, Ali Baba's forty jars, and all the strange monsters of the land and sea that combated Sindbad the Sailor. All of these reliquiæ are done in eternal stone with Nature as the sculptor and winds and water and frost as the chisels.

Because of its color it is no bloodless hall of statuary, but rather a monster Madame Tousaud's waxworks where the historian may pick out his favorite scenes: Cleopatra's purple barge luring Mark Antony; the Lorelei singing on her rock; Mary Queen of Scots and her stairs; Queen Victoria in her garden picking roses for the young Jew Disraeli; Napoleon's sunken road; the Chinese palace, with a row of Buddhas; a Cossack Guard; a German machine gun.

Children can find all of their favorite stories in the fairy city of Bryce. There is the glass mountain of the unobtainable Princess; the brown gnomes that proved the Nemesis of lovely Snow White; the Wall of Windows where Sister Ann might have watched for the redoubtable bluebird; the bier of the Sleeping Beauty; the ballroom of Cinderella.

So the music lover could imagine here the scenes of his favorite operas, but in their pristine freshness, lacking the tarnish of opera house scenery. There is the bandit's castle of Rigoletto; the mountain retreat of Carmen; the Parisian attic of La Boheme; the gypsy camp of Trovatore; the balcony of Romeo and Juliet; the ship of Tristan and Isolde.



*Photo by Courtesy D. S. Spencer, U. P. System*

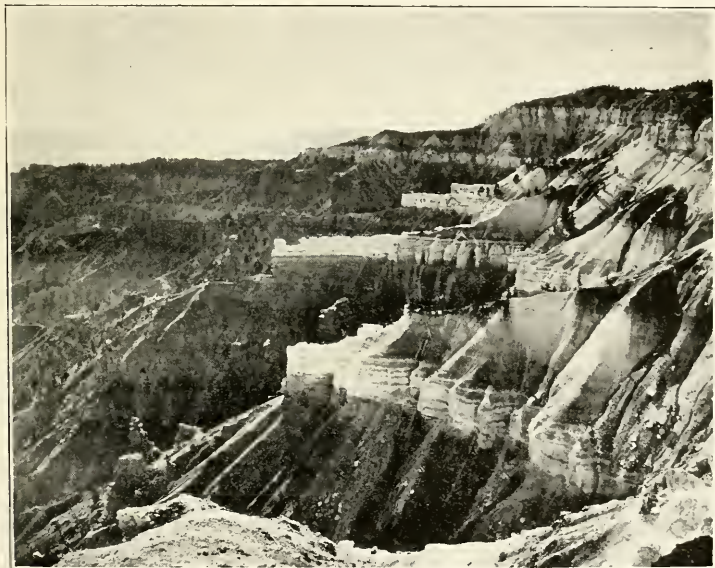
THE CATHEDRAL SHADOWY STATUARY IN DIM-LIT ALCOVES, BRYCE

The walled city of Bryce is a theater wherein are vast movie sets which differ from the manufactured ones in that they are not "all front and no back."

When the sun goes down and darkness wipes out the color it is the *dead* city of Bryce.

#### CEDAR BREAKS THE COLOSSAL

"In vastness, in variety of color, in wild grandeur, Cedar Breaks is the greatest of Utah's painted amphitheatres." In fact it is six or seven great amphitheatres, 2,000 feet deep and covering sixty square miles. Its floor is 8,000 feet above sea level. Anyone suffering



*Photo by courtesy D. S. Spencer, U. P. System*

#### CEDAR BREAKS

Is rose merging into russet, and capped with sheerest alabaster.

from enlarged ego need only walk along its edge to shrink to the dimensions of a fly, so overwhelming is it. Its rim is edged with forests of pine. The stupendous chasm itself is rose-colored. An artist, however, has counted sixty tints here including terra-cotta, mulberry, red, orange, yellow, white, lavender and purple.

Cedar Breaks is in the Sevier National Forest. Its formations have been cut by the river in the Pink Cliffs at the summit of the

Markagunt plateau. The edge of the abyss is etched into Blowhard mountain and other eminences. The volcanic crest of Brian Head, nearly a thousand feet higher, affords a panoramic view of Southern Utah, Nevada, and northern Arizona.

Within its yawning labyrinths are Gothic and Teutonic castles, whole countries of them. There is a grimness and power about them not found in the delicate tracery of Bryce. They are medieval mostly, built to withstand alike the Roman soldiery and the barbarian onslaughts of the Huns. The river, gleaming silver amid its greenery at the bottom, is the moat. The imagination can easily pick out drawbridges and watch towers, walls of citadels, battering rams and catapults, towers of refuge and island retreats, buttresses and fortifications.

Sans inhabitants, the visitor can people it to suit himself. He might pick out the court of Ferdinand and Isabella where the humble Genoese formulated his theory; there is the Great Wall of China; the lecture hall of Abelard; the castle of William the Conqueror; the stronghold of Richard the Lion Hearted; the Castle on the Rhine; La Guillotine; aye, the window in the tower from which the Lady of Shallot peered at Sir Lancelot, which indiscretions led to such disastrous results—the smashing of her mirror.

Actually Cedar Breaks is given over to the cougar and the eagle. It is so terrible that it is liable to haunt a man's dreams for nights.

#### TRANSCENDANT ZION

Zion canyon is Egyptian in the conformation of its rocks; in their dull, red coloring shading into slate. It suggests the countries of northern Africa skirting the Mediterranean. Its cumbersomeness belongs to Moloch; its gayer glints to Solomon.

Tourists find a spiritual quality in Zion—they look up instead of down. Early settlers waxed enthusiastic in its praise. A Brother Black talked so much of the canyon that for a while it was referred to as "Black's Glory." A few families located there in the early days (its tillable acres are few). The Saints prevailed on Brigham Young to go there on one of his trips to the south. The road was so bad that the party turned back. The great leader exclaimed "This is not Zion." So in the first maps it was indicated as "Not Zion."

However, there is a good road today that extends seven miles up the canyon, from the entrance flanked by the Watchman and the West Temple of the Virgin, to the natural amphitheatre known as the Temple of Sinawava. Like an Indian's quiver, the motorist comes out the same way that he goes in.

Above this is the Narrows where the great rock walls of the canyon almost come together. From the bottom of the gorge which

can be spanned at places by a couple of Boy Scouts, the stars may be seen in the day time in the narrow strip of sky up above. Here, in grassy alcoves in the tremendous walls, deer give birth to and nurture their young.

The Mukuntuweap river, a muddy stream, flows through the canyon. Indians had a superstitious awe of the place. That some of them sought sanctuary there is evidenced by the ruins of the Cliff dwellings found near Cable mountain.

The sinister looking walls, orange, blood-red, black, are garlanded with graceful foliage,—the tender green of willows, the trail of the wild grape, ferns snuggling beside tiny water falls. Being lower, Zion canyon is warmer than Utah's other "sights."

The awe that the canyon inspires is reflected in the names of the places recalling Palestine, Algeria, Tunis. One begins with the "Old Man of the Mountain" and ends with the "Mountain of Mystery." Brooding over the entire canyon, and seen from almost any angle, is the "Great White Throne" unscalable, shadowy, inexplicable.

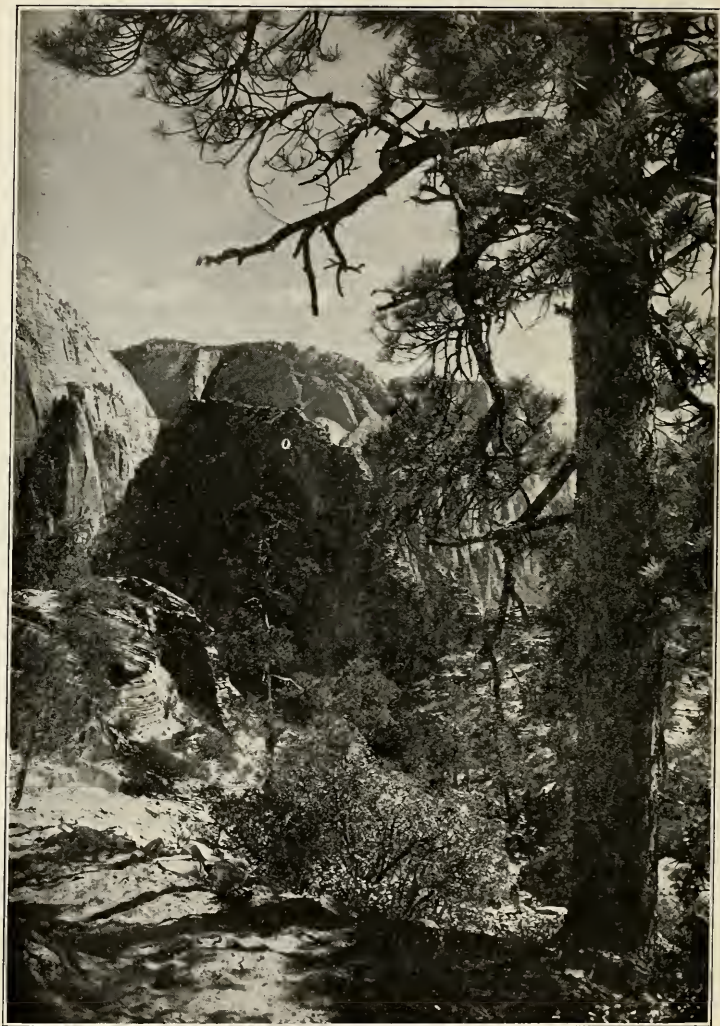
The "Altar of Sacrifice" drips with carnelian. The "Mountain of the Sun" is yellow-headed. There are natural bridges and a Spear Head, Castle Dome, Sentimental Peak, a Streaked Wall. "The Three Patriarchs" are hoary peaks in a row. Further on are Cathedral Mountain, Angel's Landing, and the Great Organ. The entrance to the lovely Temple of Sinewava is flanked by black obelisks.

Zion canyon, like a charming person, grows on one and becomes more interesting the better one knows it. It is more friendly than the Grand.

#### THE MOVIES DISCOVER UTAH'S SCENIC WONDERLAND

The pictorial value of Utah's rugged rocks has been discovered by the producers with the result that her majestic scenery will soon be shown to the world via the moving pictures. Recently two companies almost came to blows at a point in Cedar Breaks, over who should photograph its vast fan-shaped formations first. One of them was filming the story of "Ramona," and perhaps had chosen this as the hill-top retreat for Alessandro when he fled from his enemies. It is a long way from here across the Nevada desert to Old Town, San Diego, the purported marriage place of the Indian lovers.

Further on, between Toquerville and Rockville, where the Rio Virgin spreads out between its painted terraces, Paramount was filming a Zane Grey story with Betty Bronson and a new western star, Lane Chandler, in the leads. The latter, in chaps and a five



*Photo by Courtesy D. S. Spencer, U. P. System*

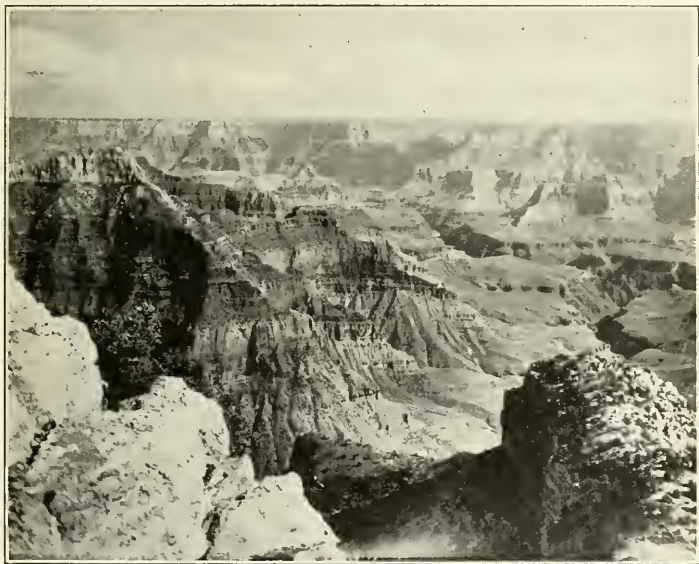
ANGEL'S LANDING IN THE FOREGROUND

"The grim Egyptian outlines of Zion are softened with the tracery of foliage."

gallon hat, rode a white horse. Other features were a herd of lean, white-faced cattle, a fist fight and a tumble over a cliff, and ice cream cones for all the perspiring company.

Further on, on a flat island in the river, Hoot Gibson, of Universal, dogged a steer in a rustic stockade built of birch boughs.

Not until the eye of the camera sees color will this region be really shown. Many of its cliffs are blood-red. Like the silver



*Photo by courtesy D. S. Spencer, U. P. System*

#### FROM POINT SUBLIME

North rim of the Grand Canyon of the Colorado approached from Utah.

soil of the Salt Lake valley or the gold soil of California, this copper-colored soil of southern Utah is wonderfully prolific.

#### LIFE

In the Empire of Southern Utah, its tiny cultivated spaces are few and far between. With the development of water, there are enough natural resources to support literally millions of people. Its vast spaces are eloquent in answer to those misanthropes who fear an over-population of the world—those militarists who advocate war as a means to keep down the surplus population.

Soon man, the master creature, will be winging his way via aeroplane between Bryce and the Grand Canyon.

The valleys between the quaking aspen are occupied by sheep, waxing fat on luscious grass.

Black crows circling above a space indicate where one perhaps has met its fate.

Woodchucks dart out of their holes, and beg, with their forepaws held high like kangaroos.

On the desert are lizzards and chipmunks that turn gray to match the soil.

Where formerly prospectors left their bones and those of their pack animals, bleaching on the sands, the modern derelict leaves his automobile. The road is strewn with the wreckage of autos all along the way—Royce and Ford reduced to a common fate.

Where the ground is cultivated, how lovely it is: witness the semi-tropical St. George with red pomegranates gleaming amid the foliage.

## Outings



Fathers and Sons' outing, Logan Square Branch, Northern States mission.  
Held in the forest preserve, on the Des Plaines river, Aug. 27, 1927.

### VERNAL'S FATHERS AND SONS' OUTING

There were 62 people made the trip. We had a very fine time, with plenty of fishing, and lots of sport for all. Our numbers were reduced to at least one-fourth by the heavy storms we had just before the outing and the people didn't

have their hay up. We didn't feel it wise to postpone on account of so many other things coming. President Calder and Congressman Colton were with us.—*Pontha Calder*, Superintendent.

## OQUIRRH STAKE CLIMBS MT. TIMPANOGOS

The 4th annual Fathers and Sons' Outing of the Oquirrh stake, held on August 5 and 6, was successful and gratifying to both those who participated and to the Y. M. M. I. A. officers in charge. Some 200 fathers and sons listened with intense inter-

est to the numbers on the campfire program. Keen competition was encountered by the entrants in the harmonica contest. A daddy finally emerged victorious.

The biggest feature of the outing, was the climb up Mt. Timpanogos from the



## THE WILD ASCENT TO THE SUMMIT

American Fork Canyon side; 94 fathers and sons made the top of "Old Timp" and were thrilled with the beautiful sights presented from such a lofty peak. The slide down the glacier was exceptionally good this year, furnishing plenty of excitement for both participants and spectators.

Fathers and Sons' outings are always successful in Oquirrh stake. They are "talked up" long before they happen, and "talked of" long after.—Y. M. M. I. A. Superintendency, A. C. Nielsen, O. J. McDonald, Geo. L. Paul.

## THE GREAT OUT-OF-DOORS

Hidden away in Nature's breast is food for the hungry soul:  
The faulted cliff, the cataract, the verdant mountain sod,  
The rainbow spray o'er the ouzel's nest, the flowers at his feet,  
Inspire man's soul to a higher goal  
And draw him nearer God.

The crimson west, the starry heav'ns, Aurora's bursting morn,  
The teeming life of land and stream—the handiwork of God,  
Sink deep in the heart of Nature's guest—a richer life is born,  
The pilgrim feet in Nature's retreat  
On holy ground have trod.

E. CECIL MCGAVIN.

# Have the Lamanites Jaredite Blood in Their Veins

BY J. M. SJODAHL

In explanation of my statement in the *Improvement Era*, to the effect that the now living Indians may be descendants of Jaredites and Mulekites,\* as well as Nephites and Lamanites, I want to say that in the Book of Ether, chap. 9, we are told that, during a time of famine, in the land of Heth, the cattle belonging to the people fled southward, pursued by "poisonous serpents," and that many perished, while some escaped into the land southward. This land is said to be Zarahemla.

Then, in chap. 10, we read that the people went southward to hunt for food; that is, they went to Zarahemla, where the cattle had gone before them. They must have moved in great numbers, for they even built a city on "the narrow neck of land by the place where the sea divides the land." And they kept the land southward (Zarahemla) for a hunting preserve, while the whole land northward was being filled up with inhabitants. (Eth. 10:19-21).

Here we are told that the Jaredites filled the whole land northward, and that many went to Zarahemla, the land southward. The descendants of these Jaredites undoubtedly mixed with the Mulekites and the descendants of Lehi later, and they all became "Nephites," as that term was used about the time of Christ (Alma 3:11). This seems to me to justify the conclusion that the now living "Lamanites" have both Jaredite and Mulekite blood in their veins, as well as Nephite and Lamanite.

That these Indians have a large mixture of Nephite blood is clear from Doc. and Cov. 3:16-19, where we read that the plates of the Book of Mormon had been preserved in order that the testimony of the fathers might come to "the Nephites,

and the Jacobites, and the Josephites, and the Zoramites \* \* \* and the Lamanites and the Lemuelites and Ishmaelites." The present Indians are consequently the descendants of all these ancestors and not only of Laman. Nephi and his sons are, no doubt, well represented.

Those who think the Jaredites were all (every individual) exterminated, refer to Ether, Chap. 13. But that chapter does not say so. In verse 20-22 Ether prophesies that Coriantumr and his household should be destroyed, except himself, unless he repent. It does not say that all the Jaredites everywhere should be destroyed.

In the second place, it might be well to remember that the words "destroyed" and "destruction" do not always mean annihilated. If, for instance, an army is "destroyed" it does not always mean that every unit of it is annihilated. An army may be destroyed although most of the soldiers—those who are sick and wounded, those who are in captivity, or have deserted, are still alive. A nation may be destroyed as was the Polish nation when its government was broken up and the country divided between Russia, Germany and Austria. That was the "finis Poloniae," although the Poles lived and were re-united in a new Poland.

The meaning of the word "destroyed" as used in the Book of Mormon and applied to a people, is given in 2 Nephi 25:9, 10, where we read, "And as one generation hath been *destroyed* among the Jews because of iniquity, even so have they been *destroyed* from generation to generation according to their iniquities." That is the true meaning of the word, and in that sense the Jaredites and Nephites were destroyed, but not in the sense

\*See page 978, September *Era*, 1927.

that every individual *Jaredite* and *Nephite* was annihilated.

The battle around Cumorah which was the culmination of a long war, in which "two millions of mighty men, and also their wives and children perished (Eth. 15: 2), was fought between the people of Shiz and the people of Coriantumr (Eth. 15: 6) and their respective allies that they had succeeded in enlisting during four years. The soldiers were drawn from "all the face of the land," which I take to mean all the land over which the two rulers reigned, and not from all the American Continents.

The Jaredite armies that fought the final, disastrous battle around Cumorah cannot have been exceedingly large, for on the 5th day of the battle there were only 52 men on one side and 69 on the other; and on the 6th day, this modest number

was reduced to 32 and 27. It is not probable that such forces represented an exceedingly large area of America or of the Jaredite race, of which the Lord said, before the departure of its ancestors from the shores of the Old World: "I will go before thee into a land which is choice above all the lands of the earth, and there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I will raise up unto me in thy seed, upon all the face of the earth." (Ether 1:42, 43.)

It seems to me that the fulfilment of this promise embraces all the territory which later has been called the land of Zion. The Jaredites must at one time have been very numerous.

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## I'M THANKFUL

I'm thankful, as I view old myths dispelled,  
And knowledge grow in majesty of being,  
That from my heavenly Father's bosom welled  
A love that gave this age of wonder-seeing.

I'm thankful to behold man upward winging,  
Through sun-lit and through star-lit space, his way.  
And hear, o'er waves of ether, mortals singing,  
Though they who sing are many miles away.

I'm thankful for all things divinely given,  
That luminate the mind and make it wise;  
I'm thankful, though my heart must oft be riven,  
That I another's woe can realize!

I'm thankful for increasing power transcending  
The fables and the fallacies of youth,  
That years have yielded strength through comprehending,  
And taught to me the tolerance of truth.

Yes, there is much, so much for which I'm thankful,  
And ever must be while on earth I live.  
So, at the year's appointed time and season,  
My thanks, for all the gifts from God, I give.



THE BEAUTIFUL SETTING OF THE TALE, "PAH YAQUA"

"Nimrod stood holding converse with his sister at about the spot where the youth stands; the grave site is across the narrow neck toward the left." The tree in the right foreground, on the hillside, was just such a tree as the one which carried Snowflake to the watery grave.

## Pah Yaqua

AN INDIAN LEGEND FROM NATIVE SOURCES

BY FRANK BECKWITH

WITH the kindly permission of Josiah F. Gibbs, aged eighty-two, to whom this tale was told, I am enabled to give the readers of the *Era* a very interesting Indian legend told to him by a native Pahvant Indian many years ago.

Gibbs, had lost a kayuse pony; so he got on a horse to go out in the hills to find it. When in the very deepest part of a thicket through which the trail led, suddenly the form of an Indian rose out of the brush. But on the instant Gibbs noted that the face of the Indian was wreathed in smiles, and he saw that it was his good friend Nimrod, a native Pahvant, so named by the whites because of his keen hunting ability.

"Where go, Gib?"

"I hunt pony gone to Clear Creek."

"I go, too," said Nimrod, and, with this brief conversation, went to his horse, which was hidden in a distant part of the thicket, far enough away not to whinny or be seen, and in a few moments returned mounted.

It was not long until they found the missing animal in the upper reaches of Clear Creek canyon, and had roped him. Gibbs changed his saddle to the new mount and then the Indian said:

"Go with me Pah Yaqua."

Gibbs could then talk considerable Indian, and these words, "Pah Yaqua," aroused his interest at once. He knew that "Pah" meant water, and "Yaqua" meant death; but why had the Indian combined the two into "Death Water?" Knowing the Indian character, and the need to make haste slowly, Gibbs decided to go, and in the hours bring out the tale. So with ready acquiescence he said:

"Yes, I go with you."

Nimrod then became specially reticent. Not a word from him unless in direct answer to questions. He made no advance to keep up a conversation at all, and Gibbs, knowing the Indian mind, kept out of that reserve, awaiting developments.

"SHINOB"

Thus in silence passed the hours as they rode on toward Tushare Peak. "Tushare" is an Indian word which means "snow," for in normal years snow remains in the sheltered nooks of that immense pile throughout the entire summer, for its crest rises to the imposing altitude of 12,200 feet. Part way up its slopes an electrical storm was raging. Directly into this storm their trail led them.

Soon lightning began to play around them in fitful bursts; then with a swift lowering of a dark mass, almost incessant tongues of flames shot from the charged clouds to the mountain, with a nearly constant roar of peal after peal of thunder. The play of electrical energy was so vivid, so intense, and so fearful to Gibbs that he reined in his horse under a tree, just as the downpour began to come in sheets. Just then there was a terrific crash, and about two hundred feet beyond him a bolt of lightning hit a large tree, which burst into flames.

Gibbs instantly saw that he must leave the protection of the trees and seek safety in the open. As he turned to do so, he saw Nimrod out on a large, flat rock, horse held by bridle reins, the Indian having already sensed the danger of remaining near the trees.

There in the open was Nimrod, receiving full on his person a drenching downpour of rain; his buckskins clung to him like a tight skin. Stolid, erect, silent, he stood there, bared to the forces of nature, watching the play of energy so cast.

As Gibbs neared his companion, Nimrod said the only word which had broken his reticence for hours:

"Shinob."

The word Shinob is the Pahvant term for God.

Thus in one word did this son of the wild tersely sum up the cause of this great, awe-inspiring, fearsome display—the forces of nature in all their immensity attributed to God!

In a few moments a lull came in the storm, it ceased as suddenly as it had arisen, and again Nimrod broke silence, this time with a more lengthy conversation, for he doubled his former achievement by saying:

“Shinob weino,”—God is good.

“I TALK MY SISTER”

When the storm abated they passed over the crest and downward on the other side. Gibbs followed the Indian in single file, and presently Nimrod raised his arm and again wasted no words; for, pointing to the tiny body of water below them, he said:

“Pah Yaqua.”

Still Gibbs did not catch any significance. Why should the tiny little lake which just then had come into view be called “Death Water?”

“What you go Pah Yaqua for?” inquired Gibbs.

“My sister’s grave.”

And then the Indian fell into a silence immovable. Without the borders of that reserve, Gibbs rode on in enforced silence. When they came to a little rise near the shore, Nimrod got off his horse, walked slowly forward, and there peered directly across the lake, the reins listlessly held in his hand. So intent was the Indian in silent communion with the departed sister that Gibbs rode to the clearing, picketed his horse, and then walked back and took the reins out of the unnerved hand of his companion, to which the Indian paid not the slightest heed. And after the still further delay of watering and picketing both horses, and gathering brushwood for a fire, Nimrod still stood there immovable.

Gibbs decided to go to his friend; when at his side, without turning, Nimrod said:

“Come. I talk my sister.”

Gibbs followed behind Nimrod, as silent as he. The Indian led the way to a small pile of rocks; in the talus, which the unseeing white would never have discerned, was an artificially made pile, or grave. Going close, the Indian walked up to the bushes growing near its edge, parted them carefully, and in a most touching and tender voice, modulated by the long silent communion he had been holding, said:

“Sister.”

Then in most endearing terms, with affection apparent in every tone, Nimrod spoke lowly, and sweetly to the departed one. He applied the most tender terms the Indian uses;—the little endearments used toward children and the young; and the frequent use

of her name, "Snowflake."

Gibbs turned and walked away. He gathered as many posies as the nearby hillside afforded, and coming back with them, removed his hat, and, sinking on his knees, placed the bouquet on the grave. Nimrod gave him a most soulful look—welling up from a heart full. This act from a white brother touched him. But though he nearly bared his soul to view to the white, there was a something held back, a something retained in reserve—there always is, be it ever so little; for again Gibbs felt he was an intruder into a scene too holy for an outsider—that his presence was a profanation of the sanctity of love.

#### THE TALE UNFOLDS

That night the Indian ate not a bite. Gibbs lay on the blanket watching him, and, getting sleepy, crawled in between. The last thing he remembers, Nimrod was sitting there, with arms folded around his knees, chin dropped ever so slightly, gazing in deepest meditation across the lake toward the grave of his departed sister.

He fell into a profound sleep. In the dim gray of the dawn he awoke with a start, and recalled where he was. Nimrod had risen to a standing position, erect, silent, arms folded across his chest, holding inward converse, mayhap, with the recalled shade.

Maeterlinck very beautifully says in *The Bluebird*, that when one thinks strongly of the departed, the shade of the one gone before grows stronger in objectivity, shakes off the sloth of forgetfulness, and advances toward the one who thus brings them new life. On the shade's part, they emerge from oblivion, come to life in degree to the call of the meditation, and approach ever so closely, pleased with the recognition.—May it not be that this son of the wild, *en rapport*, and on the "borderland," had, as Gibbs had seen and as I verily believe, so objectified his sister as to hold, or think he held, positive communication with the phantasm of his own brain, clothed in the form of his sister, and brought by his earnestness of concentration into clarity of view?

Maeterlinck's name adds great weight to a mystery, a portal of which is once in a great while just barely opened to our briefest view, and then closed again, leaving us to doubt our senses. But the Indian never doubted that he had held converse with the recalled shade of his departed sister.

On the way home, Gibbs got the following story from Nimrod,—not told in his broken, brief sentences, pieced out with pantomime, but reconstructed as you and I would tell the tale:

One day, Snowflake, the sixteen-year-old sister of Nimrod, climbed to the top of Tushare Peak, as the young will, in a spirit of adventure. When she came down she arrived at the south end of what the whites call "Puffer's Lake," where the tangled brush

is almost impassable; one can hardly force one's way through the dense underbrush. So, instead of pushing her way into and through that, the girl walked around the jungle of thicket to the water's edge; there she spied a partly water-soaked log, with great, sharp, ugly limbs on it, but with still room enough for the girl to seat herself astride it, which she did in glee. Then the thought entered her mind what a lark it would be to ride that log up the lake, and pole her way to the camp of the Indians!

No sooner thought than she decided to put it into action; straightway she got a slim, dry aspen pole, and worked the log into the water. Then she clambered on, using the pole to shove the log along in the water. She was overjoyed to find herself poling her way along the shore line in the shallow water of the lake. Should she lose her balance on the log, it was a simple matter to lean her body to the side she was poling on, catch her balance on the bottom, and after righting the log, shove it forward with a vigorous push.

When about opposite the camp she thought to pole her way directly across the narrow neck of water. But she encountered a "jump-off" on the bottom, and her pole no longer righting her craft as before, she lost her balance and both girl and log began to rotate. The ugly, sharp, grappling limbs, like cruel hooks, fastened themselves in her clothing before she could free herself, and the rotating log carried her under the waters to instant death by drowning.

At the camp her lover stood watching; when the tree began to turn, he ran forward, plunged into the lake, and started to swim furiously to her. When a few feet away from the tree he dived; a moment afterward there was a violent shaking of the tree,—then all was ominously calm. Not a ripple stirred the placid surface.

Half an hour later the Indians poled a raft to the spot, and there, beautiful in death, caught in the jagged limbs, was the sister, looking up through the crystal-clear waters; about her waist was the arms of her lover, tightly encircled. Tiny crimson stains floated from cuts on his face, arms and breast, where he had been torn by the cruel limbs.

Finding the girl fast in the tree, her lover had wrenched at the limbs to free her; unable to do so he had deliberately sought death with her, rather than loosen his clasp and rise to the surface to save his own life.

That is why the Indians call Puffer's Lake, "Pah Yaqua." What a fine, euphonious appellation that is! What sentiment in the tale! What sacrifice of lover for beloved!

Thus do I present the tale of Nimrod, narrated to Gibbs, and by him rendered to me.

*Delta, Utah*

# Smoke

BY LELAND A. CLARK

WHAT a variety of thoughts this one word calls to mind; to one comes the recollection of the tiny, gray column which ascends from the hearth of his childhood home; to another the thick and stifling cloud from the mills of industry; another recalls his first experience with fire. Black clouds, mingled with tongues of scarlet, flash first to mind; while still another, who through long years of indulgence has allowed habit to become his master, desires to satisfy the craving for more smoke.

On the highest peaks of the Saw Tooth mountains are located tiny, glass, lookout houses in which men are stationed during the summer months to watch for forest fires. Because of the commanding location and the many scientific instruments, the keeper of station Number Three, located on Baldy Peak, had thousands of acres of the best timber land entrusted to his care. It was his duty to locate the fire and warn the forest rangers in whose section it occurred to give him location and extent of damage. Within a few minutes rangers could be on hand to check the fires before they could spread.

Kent Law, ranger of the second district, had been very busy marking timber. He had worked quickly, because even before two o'clock he noticed a dryness not typical of heavily forested sections. The smaller twigs and plants broke with a familiar crackle. His lips and tongue felt parched, and tiny white lines on his hands told him there was a decided change in the atmosphere. Messages would soon be coming in from the look-out station Number Three.

"It looks like a fierce one on the head of Fish Creek," came the voice over the wire. "The other rangers will gather men as they come; get everybody in your section and rush them there."

All were drafted into what appeared to be a very hard fight. With horses fagged from the long runs to the different camps, Kent looked eagerly for the summit of Granite Pass. From the top he could see a giant column of pitch-black smoke, rising swiftly in the air. It was a real fire! It had started at the bottom of a steep, heavily wooded slope, and was climbing rapidly. The in-rushing currents of air soon developed into a fiery gale. Long flames shot ahead to catch the untouched trees, while the steady fire consumed the dry needles and dead material forming the forest floor.

The rangers quickly scouted the fire, and obtained the best possible control. Each ranger was in charge of a number of men.

Back of the flames trees were felled and removed to form a control line. Crews of men followed with shovels and dug trenches a few feet wide, through the matted needles, to expose the mineral earth; but, in spite of the trenches and cleared places, the flames, driven by the terrific wind which seems always to accompany a forest fire, easily jumped the protected section and went on unchecked. Forest fires are fought in regular flank movements. Many times back fires are resorted to, large areas being sacrificed in order to check the fire.

The men fought hard! Their faces turned black with the pine smoke; lips were parched from the heat, and sweat rolled from their bodies. It was not uncommon to see a man rip a burning shirt from the back of his "Buddy." Some were gassed and had to be carried from the scene.

Dusk and the evening stillness brought no relief. The men were weakening from the strain. Experience has taught the man of the forest that his best chance to check a fire is during the dead silence just after midnight. A strenuous effort was made, but the giant rushed on, and over the second line of defense, as does the racer when he glides easily over the hurdles. All through the morning hours, and the day and the next day, the men fought on.

Thousands of acres of the choice timber lands of Idaho were destroyed. Beautiful hill-sides and fertile valleys were turned to black, smoldering grottoes. Terribly scorched vistas greeted the eyes of those who love the freshness of mountain pine and aspen. Wild animals were trapped and burned, having no chance for escape. Ranges for sheep and cattle were destroyed or no longer safe. Homesteaders, and tourists with their few belongings, made retreats from the afflicted field.

Blistered and weary, men looked in vain for clouds which might bring rain. The terrible heat prepared the standing trees for the ever-increasing volume of flames. It became almost impossible to keep the men together. Kent, with one companion, "Pete" from the Bar X Ranch, risked going into a narrow line of standing timber. It was rumored that several men were trapped.

"Did they learn how this fire was started?" asked Pete.

"They believe they know," responded Kent. "Looks like it will go hard on the chap who thought more of a cigarette than he thought of our lives and all of this timber."

"You mean it started from a cigarette?"

"Yes; and this is only a tiny part of the damage done by cigarettes every year," said Kent.

The great, barren peak of Mount Baldy was a welcome sight to men suffering from days and nights of overstrain. All efforts

were made to turn the fire straight up Clear Creek Canyon. It would then be possible to cut in and use Baldy Mountain and Big Creek in a final effort. If this attempt failed, the fire would have to burn itself out. Men fought harder when the news of the possibility reached their ears. They ran into the very flames. The heat of the inferno was everywhere evident. At midnight, the lull and another master effort. The squads on opposite sides of the lines turned inward. With faces scorching they came in sight of one another. Then the last desperate spurt—the line was closed! The fire was under control!

But it was not conquered. It was still a raging furnace that might easily spread. The men fairly dropped in their tracks. Days of nursing were necessary to some before they could return home.

Kent found his own ranger station a haven of rest. The strain of the fight told on him. For days he remained near camp, nursing burns and muscles poisoned from overstrain.

Several weeks passed in the doing of the regular duties of the forest ranger. The fire discouraged the tourists. It had even proved dangerous to homesteaders, and some wondered whether or not the people would ever return to their lands.

The sun was casting an unusual gleam of crimson light on the eastern mountain peaks when Kent's attention was drawn from the brilliancy of the sunset to the front gate of the ranger station. Several men were dismounting from their horses. It was a surprise to Kent.

"Can you take care of a bunch of hungry men?" came the sound of a voice which Kent readily recognized as that of the District Superintendent.

"Come right in, Mr. Williams; are you hungry enough to eat beans?"

"Yes; and a lot of them," was the hurried reply. Big appetites, whetted by hard riding and fresh mountain air, were soon satisfied. Seated on chairs, others with feet hanging from the railings of the porch, the men began the usual conversation of the mountains.

"See you are riding your outlaw horse?"

"Nothing but a broken pony tonight," replied the proud owner of a horse known to the country as "Snake, the Out-law!"

"It doesn't take many rides like the one today to tame the worst of them," remarked another of the party.

"'Snake' has been gentle ever since we passed the Bar X Ranch this morning."

"You have had a big ride if you passed the X Ranch this morning."

"It has been hard," returned Mr. Williams, "we have circled the area covered by the big fire. It's our job to estimate the damage done and to determine how we can improve on the method of fire fighting."

"Have you drawn any conclusions?" asked Kent with interest.

"Under the dry weather, the shortage of men, and other conditions, we think it was luck that the fire stopped when it did."

The conversation between Mr. Williams and Kent came to a sudden stop when Pete, one of the hands employed by the Bar X Ranch, recalled his short talk with Kent during the fire. "You were right about the fire being started by a cigarette, they traced the trouble to one of the surveyors. He admits he threw a smoke away, and later returned to find the tool house surrounded by fire."

"You know, Kent, I never could figure out what you meant that day when you said, 'even more damage is done every day by cigarettes, than by fire, I have been thinking of that and I can't see what you were 'hitting' at. Seems to me we had about the biggest and most destructive fire they've had here for years."

With a smile Kent attempted to answer the puzzled man: "Did it ever occur to you that a cigarette could destroy more than a forest?"

"Can't say that it ever has."

"The damage is not done altogether by fires. The cigarette does its most deadly work right on the man who smokes it."

"Deadly," responded one of the party who thus far had been content to listen, and puff at his pipe. "I've smoked for years, and I've seen a lot harder times than you'll ever see, and I can stand up with the best of 'em right now."

"You might think you can stand even above the best of us, but I have no doubt, the habit of smoking would tell, if rigid tests were given you. Have you ever noticed the mountains which are near the smelters and places where there is lots of smoke?"

"Why, yes, trees can't stand smoke, but that's no sign I can't."

"The lung tissue is just as tender as the leaf tissue, only the human body can adapt itself to conditions which plant life cannot. In every leaf there are thousands of little organs which aid in the growth and strength of the tree. Leaves breathe and use the air even as animals do. So important are these gases to plant and animal life that if any constituent part is missing or any impurities exist in the air the life of plant or animal will suffer. In a man's lungs, where the air comes in contact with the blood the tissue is very delicate. They must be thin enough to allow the oxygen to pass into the blood stream almost instantly. We all know there is poison in smoke, now what do you think the effect of this poison will have on all these tiny, thin, tissues?"

"Go right ahead," said Pete, "this is quite an interesting lecture."

"I can't understand how the health and ability of that lung tissue to absorb oxygen could be increased, if for years those delicate organs are in almost constant contact with the poison in smoke," continued Kent.

Mr. Williams had listened with interest: "Even though we are all smokers, except Ranger Kent, I confess, and you will no doubt agree with me, that the use of tobacco never really helped anyone. It is just a harmless habit, which gives rest to a man's nerves during a hard day."

"Science proves, however," said Kent, that smoking is not harmless. Tests have been made for a period of years and the conclusions are unanimous in favor of the non-user of tobacco. Here is an interesting little article that deals with a big subject. It is from the *American Mercury*, Dec. 1925. Listen to this: Nine out of every ten men of voting age, use cigarettes as regularly as brushing their teeth. Five out of every hundred females, past the age of adolescence, smoke. In 1917 America used 7,000,000,000 cigars and about the same number of cigarettes. In 1927 the sales of cigarettes jumped to 75,000,000,000, while the cigar sales remained approximately the same as in 1917. Considering the cost of cigarettes at one cent each and the cost of cigars at five cents, America paid something like \$1,100,000,000 for her smokes in 1925.

In the light of this, Pete, our fire here did not cost much. As far as that goes we could find something to take the place of timber if it were all burned up. Men have made wonderful strides in many ways. They can fly through the air with great speed. They can build buildings that fairly pierce the sky; travel on top or under water with safety; send the human voice for thousands of miles without a wire. These and other things seem like miracles. But never with all the skill and the genius of this generation, or those yet to come, can they find a substitute for a man's lungs. And yet men pay millions for something that will weaken what only God can create. The Bible tells us: 'Ye are the temple of God. If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are.'"

"I've been interested in your ideas on the use of tobacco," responded Mr. Williams. "Until that scriptural statement, I was at a loss to determine your reasons for the non-use of tobacco. But I see it is because of a religious teaching."

"You are right," said Kent, "the 'Mormon' Church teaches its members not to use anything that is harmful to the body."

And there ended the interesting evening. Six weary men had retired, some, no doubt, thought of what had been said.

Pittsburgh, Pa.

# Messages from the Missions

## A CONSTANT MISSIONARY

Trudging along the highway of northern California recently, a missionary, pioneer, and friend of man, made a final trip of a thousand miles, visiting Saints, friends and investigators, as a fitting climax and finish to a successful short-term mission in that locality. This was not his first mission, nor his second, but merely a part of a constant, life-long mis-



Andrew L. Rogers, of Snowflake, Arizona, life-long missionary, who was recently released from a short-term mission in California.

sionary service in the cause of truth. He was Andrew L. Rogers, of Snowflake,

Arizona, but a native son of Salt Lake City, Utah. His missionary work commenced fifty years ago, when he was called by President Brigham Young to go into Arizona and help to colonize that part of the country, and he maintains that he has never been released from that mission. Since that time he has also filled a mission in Europe. Of this last missionary trip, Mr. Rogers says:

"Before returning to my home I was desirous of going to the northern part of the state to visit some old pioneer friends, and I chose the highway. My main object was to meet and converse with people. From Hollywood to San Francisco I rode in several cars, and had as many gospel conversations. I returned by way of Sacramento and through the San Joaquin valley, visiting some of the old gold-fields, which took me back to the old pioneer days during the great gold rush. This trip of a thousand miles, made on the highway, was free from all traveling expenses; and I met many broad-minded people, with whom I left a clearer conception of 'Mormon' doctrine."

In speaking of the value of these short-term missionaries and of Mr. Rogers, Elder Dermont E. Ricks, of the Long Beach district, California mission, writes:

"These elderly men have been a source of inspiration to the younger missionaries, and have helped them greatly in teaching the gospel. Their advice and counsel are of untold value, and we rejoice in their companionship. We regret to see the release of Brother Andrew L. Rogers, who leaves many friends among the people. Every missionary has in his heart a love for this good brother that can never be forgotten; and we extend to him our best regards, and pray the blessings of the Lord will always accompany him."

## MEETINGS IN PRUSSIA

Elder Kenneth O. Lindquist, district president, Konigsberg district, states that at a recent conference President James E. Talmage of the European mission and President Hyrum W. Valentine of the German-Austrian mission were present. A spiritual feast was enjoyed by more than

1,400 persons who attended the four sessions. Meetings were held on Saturday evening, the 17th September, Sunday morning and afternoon also, at which latter meeting a number of missionaries gave their testimonies and President Talmage explained baptism in an impressive way

followed by President Valentine. On Sunday evening addresses were given by President Talmage and President Valentine. The Konigsberg choir, under direction of Elder Louis M. Ballard, composed of 75 voices, supplied the meetings with music. The following Monday morning a splendid missionary meeting was held where the missionaries were instructed in their duties. Their work has indeed been gratifying and the fruits of it are truly to be seen. In the Konigsberg district there are 17 missionaries laboring. Prior to the first of

September, the missionaries spent six weeks in the country, during which time they tracted 2,716 hours, distributing 18,802 tracts, and sold 150 Books of Mormon. They had 1,753 gospel conversations and held a great number of meetings. All are truly grateful for the splendid progress made and for the blessings of the Lord which have attended them in their labors here in Prussia. We express our sincere thanks for the *Improvement Era*. It is an inspiring and educational publication.—*Kenneth O. Lindquist, district president.*

### THE WORK IN LIVERPOOL

A report of the activities in the Liverpool district shows that in the six months past the Elders have distributed 70,838 tracts, spent 4,225 hours in tracting and engaged in 5,456 conversations on gospel subjects. Sixty-one copies of the Book of Mormon, 3,393 pamphlets, and 32 other books of Church literature have been distributed. Many calls at the homes

of investigators have been made and numerous cottage and street meetings have been held. Thirteen have been baptized since the first of the year. The *Northern Daily Telegraph* of September 5, gave us favorable publicity for our conference. The work is progressing well in the eight branches of the district.



Elders, front row, left to right: William F. Forsey, district clerk, Salt Lake City; David M. Kennedy, district president, Riverdale, Utah; Seth W. Pixton, secretary of the European mission representing President Talmage, Salt Lake City; Ralph V. Chisholm, assistant secretary of the European mission, Salt Lake City; Kenneth A. Nielson, president of the Manchester district, Emmett, Idaho. Back row: Edward M. Bunker, Jessco C. Nixon, Salt Lake City; Archie Baird, Mink Creek, Idaho; Zenas W. Bennett, Syracuse, Utah; Frank L. Koons, Ogden; Douglas H. Petersen, Hyrum, Utah; A. Faron Spackman, Richmond, Utah.—*David M. Kennedy, district president, Blackburn, England.*

## PRESIDENT RUDGER CLAWSON VISITS THE EAST MICHIGAN BRANCH

Work and humility in teaching the first principles of the gospel has been the theme of the missionaries of the East Michigan district, Northern States mission. With the elders laboring at the different parts, splendid street meetings have been held and success is reported. Many good friends and sincere investigators have come from the successful open air meetings. As many as three meetings have been held in one evening in change of street corners. Since March 1, to August 31, there have been

distributed 1,593 Books of Mormon, 2,128 other books, 143,878 pamphlets, 109,313 tracts, in the East Michigan district. Our conference was held on the 14th of September. President Rudger Clawson of the Council of the Twelve was with us and delivered a valuable sermon on law and order in the kingdom of God. This was the largest conference ever held in the East Michigan district. We can say, the work of the Lord is growing.



Left to right, front row: Leah Nielson, Redmond; Angeline Nelson, Woods Cross Utah; President Rudger Clawson, John H. Taylor, mission President; Ellen Jensen, Burlington, Wyoming; Mary Jones, Huntington, Utah. Back row: Raymond W. Reed, district president, Safford, Arizona; Gail C. Bailey, Escalante; Francis H. Worley, Logan; L. Glendon Myrup, Centerfield; L. Verl Broadbent, Heber City; H. Fenton Moffitt, Orangeville; Kenneth G. Peacock, Orangeville, Utah.—*Raymond W. Reed, president.*

## PRESIDENT TALMAGE IN DENMARK

Elder N. Halvor Madsen, Danish mission, reports great increase in baptisms over last year as a result of the diligent leadership of Mission President Joseph L. Peterson, together with the cooperation of the missionaries and the help of the Lord. "We have had with us Elder James E. Tal-

mage, of the Council of the Twelve, and president of the European mission whose influence was felt by all, young and old. Reporters and press photographers were notified of President Talmage's visit with us and received invitations to attend our special conference meetings which resulted

in many being present; and pictures were taken of our mission chapel and missionaries. The auxiliary organizations of the Copenhagen branch met on Sunday afternoon. Saints in outlying districts and missionaries from Malmo, Sweden, enjoyed a very appetizing dinner in honor of President Talmage. The Copenhagen branch choir rendered many beautiful selections during the sessions. A meeting of the missionaries was held in which they bore their testimonies and gave their reports, and President Talmage imparted excellent counsel and advice. Many of the missionaries had walked from their respective fields of labor to Copenhagen to meet with President Talmage. They distributed tracts along their way, had many

gospel conversations, and sold some Books of Mormon. President Talmage's special visit to Denmark was to arrange for a site for a new mission home and chapel, of which we are greatly in need. We hope we may have the pleasure of soon seeing a new one erected. Only in a few of our branches are we permitted to hold street meetings. We have encountered some difficulties from several newspapers who oppose us, but it seems to result to our advantage in that it advertises what we have to impart to the people. We have only 26 missionaries in this mission, hence, are greatly handicapped, but hope the Saints at home will see the great need of sending more missionaries to us."—Elder N. Halvor Madsen.



MISSIONARIES IN THE DANISH MISSION, AUGUST, 1927

First row, left to right: Ida S. Petersen, president mission Relief Societies; Joseph L. Petersen, mission president; Dr. James E. Talmage, European mission president; P. S. Christiansen, editor *Scandinavian Star*; Wilhelmine Christiansen, assistant president mission Relief Societies. Second row: Alfred L. Sorensen, Anders P. Andersen, Hans Andersen, president Aarhus district; N. P. Rasmussen, president Aalborg district; N. J. Larsen, president Copenhagen district; George Philip Jensen, Christian Dausel, Hans Ogaard, genealogist. Third row: Peter L. Gregersen, Douglas Thomsen, Gunnar M. Nielsen, Clarence B. Jacobs, Richard T. Andersen, Le Roy Larsen, L. Aage Kjolby, Albert M. Olsen, Searen W. Hansen. Fourth row: Clifton E. Henrichsen, Holger P. Petersen, Hyrum M. Domgaard, Achton C. Jensen, Karl M. Thomsen, N. Halvor Madsen, Lionel Danielson, president Malmo district; Larson and Wahlgren. The last three named are visiting missionaries from the Swedish mission.

## CONFERENCE AT HILO

Elder T. Hazen Exeter, district president, Hilo district, Hilo, Hawaii, reports the L. D. S. semi-annual conference of that district held August 20 and 21. President William Waddoups and Sister Waddoups were in attendance. Many of the Saints have said that they had never attended a conference where they felt the Spirit of God in such an abundance as at this con-

ference. The missionaries of this district look forward to the arrival of the boat that brings the *Improvement Era*, which never fails to find us away out here in the center of the Pacific where out of seventeen aviators that have tried to find these Islands, nine have failed. We extend greetings to the readers of the *Era* in Zion and in the several missions.



Front row, left to right: G. Milton Williams, Salt Lake City; Sister William Waddoups, President William Waddoups, Sister T. Hazen Exeter, President T. Hazen Exeter, Hilo district; Lottie Cozier, Hilo. Back row: James McGuire, Honolulu; Charles Broad, Laie, Albert Like, Honolulu; Leslie A. Lind, Midvale; Alvin B. Bonham, Clinton; D. K. Kailimai, local missionary, Robert Plunket, Laie; W. W. Burt, Brigham City, Utah.

## ACTIVITIES IN STUTTGART

A very inspirational convention was held in this district in July. President and Sister Hugh J. Cannon of the Swiss-German mission were present also several district presidents and missionaries of the Stuttgart and Munich districts; in all twenty-nine. A big feature and treat of the convention was a speech delivered over radio about Salt Lake City and the "Mormons." The missionaries, having heard of this speech, but not knowing whether for the good or bad of our Church, got busy and made special arrangements to have a radio equipment put in our meetinghouse. By this means it was possible for all pres-

ent to hear the discourse and an overflowing crowd of friends and members were in by a convention of the Relief Society and also Priesthood meeting, and in the City Swimming Hall by a baptismal service at which five were baptized. Sunday School took part on Sunday morning, and the school presented the pageant entitled "A Brighter Day." Three hundred and fifty-eight were present, including many friends. A marked feature of the M. I. A. convention held on the afternoon of the 24th was the showing of the younger generation of the Church. Bee-Hive Girls, Boy Scouts, Mutual members, etc., gave splen-

attendance. This speech was given by Mr. Bernhardt Kruger, a native, just returned from an extended trip in the United States. A very praiseworthy and favorable discourse was given of the ideals and the accomplishments of the pioneers of the Latter-day Saints and of the doctrines, history and teachings of our Church. Excellent descriptions of the Tabernacle and the Temple were given. The missionaries and the saints were indeed grateful for the gratifying words which were spoken in our behalf. The radio speech was followed

did testimonies of the divinity of the work. The well-attended evening meeting was a spiritual feast in which President Hugh J. Cannon gave an excellent discourse and the Stuttgart choir numbering fifty-five voices enhanced proceedings by splendid work. A total of 1,096 were present at the different meetings. We value the *Improvement Era* very highly as one of our best aids and companions in putting the message of the restored gospel before the people.—Carl E. Richins.



Names of missionaries, back row: Ernest E. Stucki, Santa Clara, Utah; D. Herschel Loosli, Marysville, Idaho; Alma Huber, Midway; E. F. Smith, Pleasant Grove; T. Kenneth Biesinger, Salt Lake City; Henry P. Fitzner, Salt Lake City; Reed G. Probst, Midway; John R. Schaerrer, Payson; Glenwood Froyd, Cedar City, Utah. Second row: Ezra Zollinger, Logan; Herman Ramseyer, Salt Lake City; Stanley E. Goodwin, Lehi, Utah; Fred C. Horlacher, Ely, Nevada; John H. Bauer, Eureka; Douglas P. Walton, Centerville; Eldred G. Smith, Samuel Keiser, Jr., Salt Lake City, Utah. Third row: George Albert Smith, president of Essen district, Salt Lake City; J. Hamilton, president of mission auxiliary organizations, Vernal; Sister Sarah R. Cannon, president of mission Relief Societies; President Hugh J. Cannon, Salt Lake City; Carl E. Richins, president of Stuttgart district, Henefer; David H. Calder, president of Frankfurt district, Vernal; Leon D. Lindford, president of Cologne district, Logan, Utah. Front row sitting: Robert A. Bowen, president of Hannover district, and Wayne D. Cannon, Salt Lake City, Utah.

## A NAME-SAKE OF PRESIDENT BRIGHAM YOUNG BAPTIZED AT NINETY

I at one time heard a man say that he had shaken hands with the first and latest president of the United States. He had been permitted to see President Coolidge; and, so as to fulfil the above assertion he had his picture snapped while standing by the statue of George Washington with his hand in the President's. Even a more notable incident happened when Brigham Young was entered into the fold of Christ, September 6, 1927, by taking the initiatory step—baptism. The above mentioned Brigham Young is a resident of Watts, Calif. He has weathered the storm of life for over ninety years, born May 23, 1837, at Nauvoo, Ill. He was privileged to know the Prophet Joseph Smith and was blessed by the second Prophet Brigham Young.

He is one in the family of twelve children who were all members but him; the reason was because of conditions arising making it necessary for him to be reared in a good, yet non-Latter-day Saint home.

In 1852, he, with a sturdy band of pioneers, crossed the plains. He left Utah for Nevada in 1856, but finally settled near Gunnison, Utah. It was later, in 1919, that he became a resident of California.

His mother was Temperance Jolly Young, and father, Henry I. Young. He married Mary E. Robinson. Henry I. Young was the doorkeeper of the Kirtland temple, was a close friend of Brigham Young, but they were not related to each other, as far as known, then or now.

Missionaries have been visiting Brigham presenting the gospel of Christ to him for

some time. Finally he expressed his desire and was baptized September 6, 1927, by Elder Walter B. Mason and confirmed by



Elder Cley H. Rallison. After coming out of the water and having hands laid upon him for the gift of the Holy Ghost, Brother Young expressed the good feeling that seemed to have encompassed him.—*Marval Atwood.*

## A BIBLE! A BIBLE! WE HAVE GOT A BIBLE!

But who can say there cannot be any more Bible? Will the prayer of Enos be answered? Are the prayers of his fathers being answered? God cannot lie, and he promised that according to their faith their desires would be fulfilled. They desired the preservation of the Nephite Records. They petitioned the Almighty that his word would hiss forth unto their seed, and unto the Gentiles. They sought the Lord's promise that their own inspired writings

and teachings would be preserved and speak out of the ground with a familiar voice of testimony.

And in what natural way would God accomplish this? Here is one way it is done. A Book of Mormon drive was carried on in the California mission during September. It most fittingly commemorates the sacred beginning of the Book of Mormon's journey from the Hill Cumorah. The Red man's Bible has found the very center of

many men's souls, and its leavening influence is just beginning.

The new San Francisco stake of Zion has demonstrated the genuineness of its leaders and membership by a lively and generous interest in the Book of Mormon drive carried on by the missionaries during September. In one month 700 copies of the Bible of the Western hemisphere were distributed by twenty-one missionaries in the San Francisco district. Each adult Latter-day Saint was encouraged to place one copy with his neighbor. What a great aid in spreading the gospel of peace this

will be! It has given to scores the first thrill of missionary work! The credit for this idea is chiefly due to mission President Joseph W. McMurrin, and W. Aird Macdonald, president of the San Francisco stake. The execution of the plan is only the result of the Lord's promises to shed his spirit upon the gentiles until their time shall be fulfilled. It is the prayer of the missionaries that the sacred books will be prayerfully read, and lead many to a fuller knowledge of God's merciful plan. —*J. Knight Allen, San Francisco district president.*

#### COMPLIMENTARY

President Jos. W. McMurrin of the California mission sends to the *Era* a letter of Brother Oscar F. Jespersen, president of the Binghamton Branch, Arizona, written to him under date of September 1, 1927, by Albert C. Monro, Capt. 158th Inf., A. N. G., Commanding Co. "H.," Tucson, Arizona. Binghamton is a Latter-day Saint community located about three miles from Tucson, Arizona. It expresses the personal feeling of Captain Elbert C. Monro of the National Guard of Arizona:

"This is to express the personal feelings of the undersigned as to the caliber of the young men of this organization who reside at Binghamton, Arizona, and to testify to the value of these men to this organization and to the National Guard of Arizona. In my opinion these men represent the very best type of young American man-

hood. It is a pleasure to deal with this type of men, for there is never any doubt as to their doing the utmost in their power and understanding to carry out any lawful order given them in line of duty.

"For almost four years it has been my pleasure to command this organization and at no time during that period has there been any occasion to feel other than proud of the performance of any of the above mentioned men and there have been members from Binghamton almost since the organization of the company.

"I feel that the people of Binghamton are doing a service to their country in allowing these young men to participate in the training of the National Guard and can assure them that this service to the State and the United States is appreciated."—*Elbert C. Monro, Capt. 158th Inf., Commanding Co. "H."*

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#### BLESSINGS

We never miss the showers  
Till the grass is parched and brown;  
We never miss the green leaves  
Till the frost has brought them down.

We never miss the kindness  
Which a friend, once dear, had given  
Till in the night of troubles,  
Our hearts with fear have striven.

So let us, while the sun shines  
And the friend, still dear, is nigh,  
Treasure up our many blessings  
For the dim sweet-bye-and-bye.

A. HENDERSON

# Current Events

A STUDY FOR THE ADVANCED SENIOR CLASS M. I. A., 1927-28

## SUGGESTIONS BY THE COMMITTEE

Class leadership is more than class teaching. Some of the best class leaders in fact do little class teaching, but they see to it that the class is well taught and they are always present at the exercise. These class leaders have already secured the services of persons who have the time and ability to make a special feature of some lesson in one of the manuals or some topic of current events. For example, the class leader, knowing the subjects to be treated, mentally or by inquiry, surveys the community for "teaching timber," say from five to ten capable men and women, and prospectively assigns each to a lesson to prepare and present on a definite date. He then secures their acceptance of the assignments. This will create a wide interest among the community leaders, insure thorough preparation for presentation, and draw a good attendance. It will also give more time

for the regular teacher's preparation and give him the "satisfactoriness" of success, for others, by others, under his leadership.

One of the chief aims of the Advanced Senior Class is the fostering of educational and social neighborliness. One of the most effective means of reaching this aim is the "guest evening" plan, which provides that early in the season each of the enrolled members of the class formally invite some one who is not a regular class member to attend the class as his or her guest. This will accomplish three things: first, an anxiety concerning the quality of the session; second, an increase of attendance; third, a stimulation of the teacher to be at his or her best.

These special teachers, however much they may enrich the lessons, will make the material in the manual the core of the lecture. They should be informed of this expectation.

## 1—RELIGION AND SOCIAL SCIENCE

*Science Should "Take a Holiday" Says a Bishop.*

*"Science Leads us Nearer to God" Declares an Eminent Scientist.*

The claims of these two *lime lights* are published in the *Literary Digest*, October 1, 1927, pp. 32-33. What does the Bishop mean by Science "Taking a Holiday?" Do you favor such a holiday? If you do, why? And if you do not, why?

According to the Scientist, *what* kind of a being does Science reveal a *man* to be? *What* does it reveal *God* to be? What does Science lead us "straight" to? What is his belief concerning the purpose of everything that happens? What do you think of the testimony of the great scientist given in his *last paragraph*? On what points do you *not* agree with Dr. Pupin. "The Great Scientist?" Wherein do you agree with him?

What trend in religious sentiment do you see in the prayer on page 34 of the

*Literary Digest*, October 1? Is fun incompatible with faith in prayer? What effect would humor have on a hymn? What about jokes in sermons?

### *The "Thing" in Families*

This is the title of a cooperative article published in the October number of the *Reader's Digest*, condensed from the *Outlook* of September 7, 1927.

The authors brand as "*untrue*" two quite popular ideas: 1. That children of small families have a great advantage over those of large families, and 2. That the more successful people are, the less likely they are to have children.

The "brand" has behind some very interesting and quite conclusive evidence, showing that in *five* different lines of activities the students from the larger families *systematically excel the others*: 1. In the class room; 2. In extra-curricular activities *other* than athletics; 3. In athletics; 4. In senior votes; 5. In college earnings.

"In the class room the men who remained unmarried ranked lowest of all." There is an almost steady increase in success from the unmarried men to the men with six or more children. The article is certainly something more than mere

opinion—propaganda. A study and discussion of it will prove profitable.

At the close of the discussion of this article let the class vote as to whether their opinions on the subject have been changed or not.

## 2—POLITICS AND INDUSTRY

### 1. *The League of Nations*

There are three outstanding affairs in the world today which command first attention: The Revolution in Russia, the Revolution in China, and the League of Nations. From the standpoint of government and politics, the League of Nations is undoubtedly the greatest experiment which man has attempted in the history of governments. No thoughtful person has ever expected it to be a thing of magic or a cure-all for the ills of man.

The League's fundamental aim is to bring about an attitude in the minds of men and governments which will result in the use of mediums of peace rather than mediums of war in the settlement of disputes between nations. The League is, therefore, so organized that it may act as a medium through which the thought of all peoples may be expressed and where grievances may be aired. It has departments for dealing with economics and labor, with child welfare and slavery, with care of women and transportation of arms, and with administration of backward peoples. The International Labor Office, which is part of the League organization, has already become probably the world's greatest research center in problems dealing with industry and labor. The League has brought into being the International Court of Justice which acts as a court to try International disputes. The League proper acts through its main governmental agency the Secretariat, which with its one hundred and one various departments is permanently established at Geneva, Switzerland.

The policy forming departments of the League are the Council and the Assembly. The Council meets from time to time, and is made up of permanent representatives from the major Powers and non-permanent representatives from nine of the minor Powers. The Assembly of the League

meets once a year in September. The Assembly is the League's representative body, it is the primary policy-forming institution of the League, it provides for the League's revenues, it directs the League's expenditures by the adoption of an annual budget. It is the institution which accepts new members, which elects the non-permanent members to the Council, which reorganizes the League and directs the affairs of the League's various departments. It is an assembly for debate and discussion. All nations represented in the Assembly are in theory on an equal, and each nation member, regardless of its size or insignificance, has one vote.

We should pay attention at this time to the eighth meeting of the Assembly. The outstanding accomplishment was the strength of the position of the small nations in the League, and the declaration of Dr. Stresemann, representing Germany, that Germany was willing to accept the Compulsory Arbitration Provision of the World Court protocol. Germany is the first of the Great Powers which has been willing to take this great step, many of the smaller powers have already accepted it.

References: *Time*, *Literary Digest*, *League of Nations News*, *The New Republic*, *The Nation* (for weeks during the month of September), *Review of Reviews* (for month of October), *Current History* (for month of October).

### *Questions for discussion and study*

1. How many nations adhere to the League Covenant?
2. What nations are still non-members?
3. What is the status of Canada in the League of Nations?
4. What interesting thing happened in regard to Canada the last election of non-permanent members on the Council?
5. What will be the probable effect on the British Empire in this election?
6. What is meant by the term British Commonwealth of Nations?
7. Identify Aristide Briand, Sir Austin Chamberlain, Dr. Stresemann, Dr. Nitobe, Viscount Cecil of Chelwood.

## 3—SCIENCE AND DISCOVERY

*I. The Darwin Shrine*

The British Association for the Advancement of Science has recently announced plans looking towards the preservation of Charles Darwin's old home as "an international shrine." It is suggested by one writer that "this historic old home, in the village of Down in the Kentish uplands, may in future years rival Shakespeare's at Stratford-on-Avon, as a place of interest."

At its last annual meeting in Leeds, this same Association was addressed by Sir Arthur Keith, a noted anatomist who reaffirmed Darwinism in an address entitled, "Darwin's Theory of Man's Descent as It Stands To-day."

*Questions*

1. Who was Charles Darwin? 2. What, specifically, was his contribution to science and human thought? 3. Is there any way in which an anti-evolutionist can consistently revere Darwin?

See *Current History*, October, 1927, pages 96-103.

*II. Fluid Fuel*

Science is trying hard to "increase the nobility of energy" by converting coal into a liquid form, or "converting its energy into energy in the electrical fluid."

The transmission of power is an important matter for the future of civilization. The distribution and quality of human life on the earth's surface, will be greatly affected by it.

*Questions*

1. Upon what chemical principles can "fluid fuel" be produced? 2. What forms of liquid fuel are now widely used? 3. What has been the effect on our economic and social life, of the transmission of power by wire?

See *Scientific Monthly*, September, 1927, page 281.

*III. Facts About Fasting*

While men are perhaps the most sensitive of all animals to nutritional changes, recent scientific studies go to show that he can experience a considerable decrease in food "for prolonged periods" without harm. The Carnegie Institution has recently published a book on fasting which summarizes the researches of Dr. F. C. Benedict and Professor E. C. Ritzman. The general conclusion of these author-

ities is that "fasts of long duration, conducted under laboratory conditions, demonstrate that even complete abstinence from food for a week or longer is not especially distressing, nor does it have injurious effects which can be detected; while a reduction of 10 per cent in weight can easily be brought about in a few weeks, with no bad effects, by merely reducing the total caloric intake."

*Questions*

1. How extensively is fasting employed as (a) a therapeutic measure, and (b) as a religious rite? 2. What is the state of mind of one who fasts? Is one more or less suggestible during and immediately following the fast? What is significant in this fact for the religious life? 3. Do these researches tend to support the fasting practice of our people?

See the *Literary Digest*, October 8, 1927, page 26.

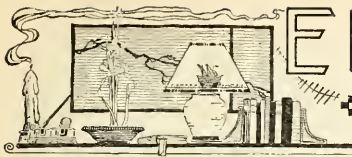
*IV. Poison Ivy*

According to a recent report the best remedy for poison ivy is, of course, one that destroys the cause of the ailment which follows contact with this plant. The United States Department of Agriculture recommends "the use of a solution of permanganate of potash to stop the itching, blistering irritation that follows contact with poison ivy, poison oak or poison sumac. Five percent of the compound in water is all the prescription your druggist will need." This treatment is recommended only as a remedy for poisoning that has already taken place. For individuals who know that they are likely to be poisoned by contact with the plant the following simple wash is recommended: "five per cent solution of ferric chloride in a fifty-fifty mixture of water and glycerine. This is to be washed on all exposed parts of the skin and allowed to dry there, before going where the dangerous weeds grow."

*Questions*

1. What is the specific action of poison ivy on the human skin? 2. What are the distinguishing marks of poison ivy which can be pointed out to children and others in order to prevent contact with the plant? 3. What other plants are poisonous (a) internally, and (b) externally?

See *Scientific Monthly*, September, 1927, pages 283 and 284.



# EDITOR'S TABLE

## THEMES AT THE 98TH SEMI-ANNUAL CONFERENCE

The observance of law and order, and the commemoration of the one hundredth anniversary of the delivery of the plates of the Book of Mormon to the Prophet Joseph Smith, were the leading themes of the authorities of the Church in the October general conference. President Heber J. Grant in his introductory remarks called attention to a statement made by the Atty. General of the U. S. in Bedford Springs, Pa., last June 22, in which it is said: "When intelligent, educated men hold up to ridicule the rules for its conduct which society has made, intimate and by innuendo and suggestion advise that such rules ought to be violated; ridicule and revile as undesirable members of a community, men sworn to defend and enforce its rules; devote their intelligence, wit and resources to making crime and criminals interesting and attractive, why is it not expected that the thoughtless, the unfortunate, the ignorant, the vicious, will try to get rid of the oppressors of the criminal in any way, by any means, any violence that will be most effective? Because someone pays for the doing of it, and because the great body of law-abiding citizens is complaisant and say nothing to show its disapproval, flippant, jeering writers, publishers, soap-box orators, cabaret performers, sow the wind; and society reaps it in whirlwinds which blast and destroy."

"The attorney general," said President Grant, "without mentioning prohibition, asserted that in buying any commodity, traffic in which is forbidden by law, the purchaser is directly sanctioning and rewarding a violation of the law in exactly the same manner as does the receiver of stolen goods, by making the transaction profitable."

"It will not do," the attorney general asserted, "to say in the same breath: 'I believe in and demand enforcement of the

laws of the country, and I will pay well any man who will violate these laws.'"

President Grant impressed the need of searching the commandments of God as contained in the Doctrine and Covenants, and encouraged the Saints to live in conformity with these commandments so that they might be a shining light to the world. He referred to and read from the revelations these significant instructions:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I, the Lord, hath spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

President Grant expressed the wish that he had the ability to impress upon the Latter-day Saints the necessity of searching the commandments of God, the revelations from the Lord, the Creator of heaven and earth, as contained in the Doctrine and Covenants. If we as a people would live up to those wonderful revelations that have come to us, we would be a bright and shining light to all the wide world. He quoted further:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

"Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet."

"And for this purpose I have established the Constitution of this land, by the hands of wise men whom I raised up unto

this very purpose, and redeemed the land by the shedding of blood."

President Grant held that all Latter-day Saints believe absolutely that the Constitution of our country was inspired of God, and that he used wise men, noble men, as instruments in his hands for establishing that Constitution, and when any law is enacted and becomes a constitutional law, no man who spends his money to help men break that law can truthfully say that he is a loyal citizen.

"There is a law, irrevocably decreed in heaven before the foundations of this world upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Concerning the Word of Wisdom he was very emphatic. He read most of the revelation on that subject, and in the course of his remarks said it was as necessary for the Saints to obey the commandments of the Lord which are laws to them, as to obey the laws of the land. He stated that every Latter-day Saint knows that tea,

that coffee, that tobacco, that liquor, are the things that this Word of Wisdom says it is not pleasing unto God that we should partake of. There are many Saints who say: "Oh, that is not by way of commandment;" but it is "the order and the will of God." And this is what the Lord promises to you and to me and to every Latter-day Saint who observes this Word of Wisdom:

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow in their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

Many of the brethren who spoke, and there were fifty altogether, made his remarks their texts in one of the most enlightening conferences ever held in the Church.—A.

#### CHOOSE HAPPINESS AND HEALTH

It is conceded generally that the use of tobacco is detrimental to mankind. Its bad effects upon digestion, the heart and blood vessels, the eyes, the hearing, the nerves, and upon mental effort, should be generally known. Education coming from a thorough knowledge of the poison of nicotine is a better preventive measure than restrictive laws, however much legislation may help. Hence the need of educating the youth in this matter. Example, too, is needed. A father who uses tobacco can not expect his child to escape its damning influence.

But the Latter-day Saints have the direct word of God on this subject in the Word of Wisdom that tobacco is not good for mankind, and the promises point to physical strength to the observer, and to intellectual superiority—hidden treasures of knowledge. These are gems of wealth worth seeking by any young man or woman, who wishes physical vigor and intellectual superiority.

Character and integrity are the prime factors in success and progress. Will power is required to insure obedience to the commandments of the Lord, and observance of the principles produces integrity. Presiding Bishop Sylvester Q. Cannon stated at the recent semi-annual conference of the Church, that those who observe the Word of Wisdom and endeavor to live in accordance with the spirit of it, will receive blessings, temporal and spiritual. They develop physically, mentally, and spiritually, and with it their will power to resist the things contrary to the advice of the Lord and their own well-being. Medical authorities agree that the use of cigarettes is harmful and weakens the moral fibre of men and women, and that in the case of women not only it weakens their moral vitality, but interferes also with the physical functions of motherhood and the welfare of their children. Bishop Cannon stated further that those who use tobacco are weakened thereby, and any success they

enjoy is in spite of the fact that they use it. He referred to several examples:

Richard Washburn Child said of Theodore Roosevelt that in years of intimate acquaintance he never knew him to take any stimulant other than hot milk. Henry Ford is strongly against the use of liquor, and does not even allow smoking by his men. Tom Mix, the noted movie artist, does not smoke or drink. President Calvin Coolidge is opposed to the use of liquor. Mussolini, the great Italian dictator, says: "I abstain rigidly from all kinds of alcoholic beverages, even from the lightest wines." Also, he says, "Coffee is never served me at any meal. It is a stimulant compelling by its action a useless nervous effort, resulting in no concrete good." Charlie Chaplin, the noted movie comedian, says he does not use liquor. It is further stated that once in a while he uses a cigarette but without enthusiasm. He seems to realize that he is better without.

The result of the observance of the Word of Wisdom, Bishop Cannon testifies, is that it develops integrity and character in men and women. Whether they acknowledge that these principles have been given of the Lord, or whether they accept them as coming from medical science, the observance of the same makes for their welfare. From whatever source or idea they gain the conviction, it is for their benefit, if they observe it; and, if they fail, it is for their injury. In like manner every principle of the gospel brings its own blessing.

You can prove these assertions by looking about you among the men and women in your own locality, for living illustration. Read what Dr. Oaks says of tobacco and its uses in this number of the *Era*. You are to choose; be sure you choose right, even if it implies a sacrifice of your appetite for a short time. Happiness and health are worth more than satisfying a vicious and degrading habit.—A.

### TRUTH

*The Forum* for October in its department on the definitions of words, discusses the "Truth." "Truth" is one of the most difficult of concepts to define, the Definitions Editor confesses, and he approaches it in a spirit of cautious inquiry, and feels disappointment in the answers received. However, in his opinion the best statement of Truth's attributes, not an adequate definition, was submitted by Elinore Lennen, Los Angeles, California: "Truth is that which we ask about, Pilate-wise, not expecting an answer, nor daring to wait for it. Many investigate it, few invest in it. Truth would make us free to think, but obligated to act. It is the ideal which makes things real, the real which makes things ideal."

Here are three more suggestions from contributors:

"Truth is that which temporarily has the appearance of permanence."

"Truth is that unique symbolism of experience or of phenomena that possesses a maximum of accuracy."

"Truth is the voice of God speaking to the inner ear of man."

In our opinion, the inspired statement of the Prophet Joseph Smith is as near as any definition can come to Truth. Here it is for the *Forum* to use, if desired: "*Truth is a knowledge of things as they are, and as they were, and as they are to come.*"—A.

### ROMANCE AND LEGEND VS. DOLLARS

Many thousands of dollars are spent by Utah and Idaho and Wyoming people in seeing the sights of the United States in various places, not to speak of the millions that are spent by Americans, in Europe each year. Utah residents spend their share. In Utah, Idaho, and Wyom-

ing and in the West generally, there is some of the most remarkable scenery in the world, which many of us have not beheld. Within reach of Salt Lake City, one could spend easily a month in seeing marvelous sights of great attraction. Two things are necessary to cause people to

take interest in them. The foremost, next to roads and accessibility, which are now provided rapidly, is that people shall know about them. Another necessity is, that something shall be told about the setting and atmosphere of these places. There are romance, tradition, legend and story with every one of them. This offers a grand opportunity for our writers. The people should wake up to these facts, realize their importance, and not sweep away pioneer incidents and attractive Indian folk-lore like rubbish. Where else in the world is there anything like the Yellowstone, the North rim of the Grand canyon, the Kaibab Forest, Zion, Bryce, Cedar Breaks, Bingham, the Cottonwoods, the islands of the Lake, the Ogden canyon, Timpanogos, the great Uintahs with their thousand lakes—all of these natural marvels brimming over with thrilling lore!

Frank Beckwith, in this number of the *Improvement Era*, gives a good sample of fascinating legends that are waiting to be told.

Elizabeth Cannon Porter illustrates scenes of great natural beauty abounding in our canyons and mountains. And behold what marvels the fathers and sons' outings are bringing to view; beautiful revelations of wonder!—all waiting for light through literature. Within comparatively few miles of Salt Lake City, there are places of archaeological significance rivaling those found in the old world, but which many people are passing every day ignorant of their whereabouts. It is quite as important that we get people to speak of our West, to admire it, and recognize the loyal, law-abiding, and devotional spirit of the people in it, as it is to sell them land or to inform them that the bank credits of Utah, or Idaho, or Wyoming, have increased so many millions within the past month. Romance and color will awaken their emotions and claim their attention more than the inflation of our money world. They will bring us dollars, too.—A.

# PRIESTHOOD QUORUMS



## NOVEMBER—ATTENDANCE MONTH

It is urged that in every stake and ward throughout the Church, special efforts be made to secure the largest possible attendance each week of Aaronic priesthood members at the weekly priesthood meetings, during the entire month of November.

In order to secure the best results, it will require preparation in advance on the part of all of those having direction of the priesthood. Those members who are now attending regularly should be encouraged to continue this regularity. Those attending irregularly or not at all should be sought after in the most effective way to secure their interest and attendance. Special attention should be given to the weekly priesthood meetings, both the general

and the departmental sessions. They should be made as interesting as possible through careful preparation and despatching of all business and lesson work. The effort should be made to make these gatherings so attractive that all those who attend in November will continue to increase in activity.

## FRUITS OF TITHEPAYING

In the year 1922, the officers and members of Lethbridge stake instituted a campaign to promote the payment of tithes by all who should observe this principle.

The Saints of the Orton ward, of about 150 Church membership, had at that time suffered from five years of partial or complete crop failures, and at this time were in a critical financial condition. Every

farm in the district was heavily mortgaged and not only was it impossible to keep up the interest on the mortgages, but several families were unable to obtain necessities without help.

When the special tithing campaign was inaugurated the bishopric of that ward told the saints that the Lord had promised to bless the tithepayer; and they felt that if they would pay an honest tithing the Lord would bless them. The people responded to the appeal; and since that time the ward has shown an enviable record in tithe-paying. The last half yearly report shows that 90 per cent of those who should pay tithing did so during the first half of this year. The monthly payment of tithes has been adopted by most people of the ward, although they are all farmers and receive a large part of their income in the fall.

As the Saints have filled their part of the contract, what has the Lord done? Until the present year the crops in general have been either a partial or total failure and at best only fair. Almost all non-members of the Church in the district have abandoned their farms and moved away. Our people have, however, remained, and, since 1922, have been self-sustaining. Today much of their indebtedness has been cleared off, and the good crops of this year will free most of them from debt. They will then be able to improve their homes and sustain themselves comfortably, for they have learned during the last five years that, with dairy cows, sheep and hogs,

they can make a living even if their crops are poor. Yes, the Lord has blessed them in "their basket and their store." But he has done more. He has blessed them with a desire to live their religion. No case of immorality is known and practically everyone keeps the Word of Wisdom.

The report of this ward for August, 1927, shows 59% attendance at sacramental meeting, 35% at priesthood meetings, and 100% ward teaching. The ward has kept one or more missionaries in the field most of the time. Their auxiliaries are working well, and a large number of the saints are doing temple work.

This fall they are starting to build a new chapel, and expect to have it completed and paid for next year.

#### FIELD NOTES

*Maricopa Stake Priesthood Meetings:* Special efforts are being made in Maricopa stake to lead the Church in attendance at ward priesthood meetings during the months of October, November and December. Their Priesthood meetings are being held Sunday mornings at nine o'clock. To this end the work is being carefully organized with high councilors in charge, in cooperation with the ward bishoprics, to promote the greatest attendance of the members of the priesthood. A prize is being offered for the ward that leads during this period.

#### BUDDIES

Side by side, they marched together,  
Knapsack on each back;  
In the damp and sombre trenches,  
Visioned each the rack.

When there came a dearth of rations,  
Neither of the two,  
Complained of his necessity,  
Though each hunger knew.

*Provo, Utah.*

When the shrieking siren bullets,  
Rained their fire of hell,  
Each strove to sustain the other,  
'Til one buddy fell.

"Buddy! buddy!" that was all,  
Then on to the fray;  
But one will hear a buddie's call,  
Till his life's last day!

GRACE INGLES FROST.



# MUTUAL WORK



## ONE-ACT PLAY CONTEST

In response to the One-Act Play Contest, we have received 45 short plays. Out of this number 24 come from Utah, 6 from Idaho, 4 from Arizona, 2 from Oregon, 2 from California, 2 from Canada, 1 from Holland, 1 from New Mexico, 1 from Washington, 1 from England, and 1 having no address.

These plays will be passed upon by a

competent committee and later the winning one will be made known. We appreciate highly the response that we have received to this important literary event, which we hope will result in the selection of a good one-act play, to be used with advantage in the recreation organizations of the West.

## WHAT TO DO IN NOVEMBER

Stress the regular manual lessons, and see that the classes are provided with teachers enthusiastic in their duties.

At the Union meeting this month, and in four periods during the month in the wards, the four-year plan in recreation should be taken up and discussed on the following points:

First year: Meaning of recreation in the religious program of the Church.

Second year: Study of local problems in the light of these objectives.

Third year: Projects initiated by local

committee to solve pressing problems as revealed by the survey. As this is a year for the working out of the third year plan, committees should check on projects that are under way.

Fourth year: Fundamental projects selected from among those of local committees which have proved most successful and which may be undertaken generally by all the communities throughout the Church. Study the official *Recreation Guide*, also *Recreation Bulletin* No. 7, pp. 27-36, this year.

## BUDGET SYSTEM IN SAN FRANCISCO

General Superintendent George Albert Smith has received the following appreciation of *The Recreation Guide*, and giving an encouraging statement of what they are doing in San Francisco stake:

"We appreciate your letter of October 1, 1927, and are happy to know that you are mindful of us. *The Recreation Guide* has opened a field of action to us, rather than reaction. In fact, had it not been for the *Guide* we would by this time be smothered in confusion. It is our law. And it certainly is a credit to those who have worked out such a comprehensive program

for leisure time entertainment. The budget system has been launched here. Tickets are now being distributed by able captains, representatives of all wards in the San Francisco district. Five dollars will carry a whole family on a social voyage from October to July. The enclosed schedule will point out the many ports they may enter." A scheduled program follows for recreational events, listing the wards and the dates on which they are to be held.—*John G. Larson, Harold R. Jenson, Helen Heath, Olive Wilcox*, San Francisco Recreation Committee.

## OBTAINING A FULLER KNOWLEDGE

At the joint meeting of the M. I. A. officers, on Sunday morning, October 9, in the Assembly Hall, Salt Lake City, a

very inspiring program was rendered before the large congregation; the theme was *The Book of Mormon*. Many officers through-

out the Church give encouraging testimonies of the progress of reading the record. Among these is this one from Clifford E. Young, Superintendent of the Alpine stake of Y. M. M. I. A.:

Samuel Butler once said: "It is not what a man has written or put on canvass that counts; not what he has done; but what he has made men feel what he has felt and aimed at."

And Stanley Hall: "Whether other people really teach us anything is a question, but they do sometimes give us impulses that make us find ourselves."

Some years ago in the old Twelfth ward meetinghouse, in Salt Lake City, there used to meet each Sunday morning a group of boys and girls. They were part of the Sunday school of that ward and ranged in ages from 12 to 14, as I now recall. The teacher was a woman of refinement and culture, possessed of a fine faith. The subject was the Book of Mormon. At this time we do not recall any special lesson, but somehow those boys and girls were made to feel that the Book of Mormon is true, and there were developed in their young lives a confidence and faith. Subsequently, the boys of that group became members of the Mutual Improvement Association of that ward. The course of study was the Book of Mormon as outlined in a series of excellent manuals prepared by Elder B. H. Roberts, and here again those young lives were touched with that same spirit and confidence that had come to them through that fine teacher in the Sunday school. It was not so much the facts they learned, but what they felt that counted. Faith and an incentive to seek knowledge came to them, and they began to feel some of the impulses that had first prompted Joseph Smith, and as years passed, some of those boys were to reflect those impulses in the mission field.

So, at this time, we, in our stake, are in accord with the suggestion that special em-

phasis be placed on the Book of Mormon this season, that we shall lend our efforts to obtaining a *Fuller Knowledge*, and encourage others to do likewise; for, obtaining a Fuller Knowledge is individual. It requires individual study and research, but like every other individual labor, encouragement may come from without.

We regard last year's slogan as a foundation of this year's. Last year we undertook to encourage more extensive reading of the Book of Mormon, and it is gratifying to note the number of boys and girls who responded. This year we are amplifying this work by incorporating in the plans of our preliminary programs a series of exercises calculated to stimulate interest in the reading and study of the Book of Mormon. The book is full of dramatic incidents that lend themselves to dramatization and pageantry. Its stories are full of interest, and when properly told add dignity and spirit to the exercises. Some of these we are incorporating in our programs. Then, too, for the older groups, the book's message, its philosophy, its interpretation of the divine message of Jesus, etc., offer a field of unlimited resources, keeping in mind as we must that the book itself is its greatest witness; that it is the inspired work of a boy less than twenty-four years of age; that, to quote from a member of the general board, "The Book of Mormon makes God and immortality subjects of faith; it makes public and private righteousness matters of practice; it identifies God with principles of morality. \* \* It teaches a deeper consciousness between the Almighty and the individual soul, and attempts to unfold the divine purpose in the rise, fall and progress of nations."

All this that we obtain a fuller knowledge—a greater appreciation, and while the task is not an easy one, yet it is one worthy of our very best efforts, and we approach it with confidence that God will, "by the power of the Holy Ghost, manifest these things unto us."

#### STANDARDS COMMITTEE DISSOLVED

At a joint meeting of the General Boards, held on September 7, 1927, it was decided to dissolve the Standards committee, thus reducing the number of committees from eight to seven, and assign the work heretofore done by the Standards committee to the committee on Recreation and to the executive officers of the M. I. A. Hereafter, therefore, the reading course will be handled by the committee on Recreation; and the Slogan and programs for Fast Sun-

day evening meetings, and other items listed in the *Handbook*, to the executive officers of the M. I. A. The members of the general, the stake, and the ward Standards committees throughout the Church may be assigned to other committee; as occasion shall require. The change was made to simplify the program, and to avoid conflicts in assignments, since the duties of the Recreation committee and the Standards committee were often in conflict.

## READING THE BOOK OF MORMON

The Upton ward of Summit stake, the second ward of Hyrum stake, and the Twentieth ward of the Ogden stake, winners in the Book of Mormon reading contest last year, have ordered their selection of books from the reading course list, and the books have been forwarded to them. We trust that during this year a great many of the young people will read the Book of Mormon. Thousands of young men and women read parts of the book, last year; some, the whole. At the special official meeting held at the Assembly Hall on Sunday morning, October 9, it was emphasized that the officers of all the wards and stakes

should follow the example of the General Boards. Let the officers meet together in their stakes and wards, and decide to read the Book of Mormon before the end of the year; or, at least, before the end of the Mutual year, June 1, 1928, and report the reading to their respective wards and stakes and to the General Board. The officers should look well to the credit that is to be given upon the efficiency report. We hope that every stake in Zion will show ten each month in the reading of the Book of Mormon, this year. The Recreation committees should get busy in looking after the subject.

## FINISHED THE READING OF THE BOOK OF MORMON



This is a picture of Hortense Abia Booth, 8 years of age, who has complied with the wishes of the M. I. A. organization and has read the Book of Mormon through this year, finishing on the 21st day of September. Congratulations, Miss Hortense! "She is seen holding the Book of Mormon just as she had completed it," writes Mrs. Daisy E. A. Booth, Loveli, Wyo., to whom the *Era* is indebted for the picture and information.

Every member of the Young Men's and Young Ladies' M. I. A. should say to himself of herself, "What that young girl, 8 years of age, can do, I can do before the end of the year." No person is too busy to read the Book of Mormon through, at least during the Mutual year. A few pages a day will be very enjoyable work. Every member should at least read 25 pages each month so as to get credit for the organization on the efficiency report. There ought to be no association in the Church that should report less than ten per cent of its membership as having complied with that requirement.

# PASSING EVENTS

The first honor in the international high school oratorical contest, at Washington, D. C., was awarded to Senior Arturo Garcia Ferment, of Mexico City, October 14, 1927. Miss Dorothy Carlson of Salt Lake City, who won the first prize in the national contest, held fourth place this time. The Mexican won not only in the opinion of the judges, but in the manifest opinion of the assemblage of 6000 or more who crowded the Washington auditorium to hear the final contest. He spoke before diplomats from all the countries participating; cabinet officers and their wives; countless government officials and eastern educators—an audience, in fact, in which high school students constituted a minority.

Two French aviators, Diedonne Cotes and Joseph Lebrich, cross the Atlantic, from Le Bourget field, Paris, to Port Natal, Brazil. They left France Oct. 10, arrived in St. Louis, Senegal, the following day. Here they were delayed by rain until Oct. 14. They left here at 6:23 a. m. on that day and landed in Port Natal at 11:40 p. m. From Port Natal they intend proceeding to Rio de Janeiro and Buenos Aires.

Ruth Elder and George Haldeman, who left Roosevelt field, N. Y., October 11, 1927, for Paris, in the airplane, "American Girl," ended their flight, Oct. 13, when the plane was forced down in the Atlantic by a broken oil pipe. The fliers were picked up by the S. S. *Barindrecht*, but the machine was lost. They had traveled about 3,000 miles and had 800 more to make. And thus it has again been demonstrated that transatlantic flying is not yet a practical undertaking.

The American Federation of Labor wants beer, judging from a resolution passed by the conference of that organization in Los Angeles, Oct. 11, 1927. The action was taken in the adoption of a report of the resolutions committee favoring concurrence in the recommendation of the executive council for the sale of "wholesome" beer. A deafening roar of "ayes" the report says, greeted this proposition, but nothing was said about what percentage intoxicating poison beer must have to be "wholesome."

General Kovachevitch was assassinated at Istip, Jugoslavia, Oct. 6, 1927. He is said to have been the best strategist in the Jugoslavian army, and his death is charged to Bulgarian intrigues. The newspapers demand war against Bulgaria. General Kovachevitch was one of Serbia's most noted soldiers. He founded a troop of legionnaires during the war for service abroad. In 1903 he participated in

the revolt in which King Alexander and Queen Draga of Serbia were assassinated. He also fought in the Turkish-Bulgarian wars and was in prison. He had been in command of the twenty-first infantry regiment at Skoplje lately.

For social work. Judge Hugo B. Anderson was re-elected president of the Utah Conference of Social Work at the concluding session of their annual meeting Oct. 5, 1927, at the Newhouse hotel. Other officers re-elected were: Miss Kate Williams, first vice president; Miss Elizabeth McMechen, second vice president, and Mrs. Amy Brown Lyman, secretary-treasurer. New directors chosen at the meeting were Judge Samuel Stewart, Mrs. A. F. Palm and R. N. Young. The holdover board members are B. H. Robinson, Dr. Arthur L. Beeley, Mrs. Ada Griswold of Ogden and F. J. McCanney.

President Paul von Hindenburg, of Germany, celebrated the eightieth anniversary of his birthday on October 2, 1927, with old-time military delirium. Among the deputations that waited on him was one headed by Chancellor Marx. In his reply he expressed the hope that Germans would unite in "respect for the opinion of others, for honorable new methods and for glorious past traditions." The papal nuncio, Mgr. Pacelli, conveyed the felicitations of the diplomatic corps.

Revolution has broken out in Mexico. According to the reports, Gen Francisco Serrano, a rival of Pres. Calles, and thirteen of his followers, were captured on Oct. 4, 1927, and shot to death almost immediately. Gen. Arnulfo R. Gomez, another political rival of the president, was reported captured on Oct. 5. From Nogales, Ariz., reports, published Oct. 5, were to the effect that rioting had taken place in the City of Mexico, that nine states were in throes of revolt, and that a great many had fallen in street battles in many places. Gen. Obregon is said to have pledged the full weight of his influence in support of Pres. Calles in crushing the revolt. It remains to be seen to what extent this turmoil is due to the anti-Catholic crusade of the present Mexican government.

The revolution in Mexico is ended, according to an announcement from the City of Mexico, Oct. 10, 1927. It was then barely a week old, but during that time the Calles government has caused 18 generals and 64 of the followers to be put to death, and marked a number of others for the same fate.

Telephone connection between Washington and the City of Mexico was opened Sept. 29, 1927, by Pres. Coolidge and Pres. Calles exchanging compliments over the wire. Speak-

ing into an instrument in the Hall of Americas of the Pan-American Union building, Mr. Coolidge assured the Mexican executive that he was deeply impressed with the engineering skill that had linked the two capitals, and Mr. Calles replied that he hoped the event marked a new era of good will and mutual understanding in which needless differences would be set aside. Neither president could understand the other, because Mr. Coolidge speaks no Spanish and the Mexican executive scarcely any English, but their remarks, later translated, were carried along the wire as clearly as if they had been conversing in the same city.

A destructive tornado hit St. Louis, Sept. 29, 1927, with the result that 69 persons are reported dead, perhaps 1,000 injured, and property damaged to the value of \$75,000,000. According to the estimate of the *Globe Democrat*, 5,000 buildings were demolished or damaged. With telephone service demoralized, it took the city several minutes to learn what had happened. The news of the tornado was flashed over the city by radio, and mothers in parts of the city unvisited by the storm were in terror as they awaited word from the schools in the tornado district. The twister was accompanied by a terrific rain which added to the desolation. Houses and factories were crumpled in many places like toys. The village of Rudy, in the Boston mountains, in Arkansas, was partly demolished by a tornado the same day. Of the thirty-five houses and business houses that sheltered Rudy's 150 residents, only the Frisco railway depot, five stores and half a dozen dwellings remained intact. Among structures demolished was the Baptist church. Fourteen homes were leveled, while a barn and blacksmith shop were scattered over a wide area.

A special celebration was held on the hill *Cumorah*, Sept. 22, 1927, in memory of the uncovering of the Book of Mormon plates, Sept. 22, 1827, by the Angel Moroni, and their delivery to Joseph Smith for translation and publication. President Heber J. Grant, Mrs. Grant, and their daughter, Mrs. Anna G. Midgley, were among the attendants. Pres. Henry H. Rolapp, of the Eastern States mission, presided. The opening prayer was offered by Pres. Brigham H. Roberts. The speakers were Pres. Charles H. Hart, Pres. John H. Taylor, of the Northern States mission, Pres. Brigham H. Roberts and Pres. Heber J. Grant. Major Howard Bennion offered the benediction. The same afternoon a meeting was held in the sacred grove, near the home of Joseph Smith. The speakers there were Pres. Henry H. Rolapp, Pres. Brigham H. Roberts and Pres. Heber J. Grant. On the journey President Heber J. Grant held meetings in

Springfield, St. Joseph and Kansas City, Mo., and in each of these places a meetinghouse was dedicated. The President and party visited Chicago, Sept. 24, on which occasion an addition to the Northern States mission headquarters was dedicated. On Sept. 25 the President attended Sunday school at the Logan Square branch. In the evening he addressed the audience attending the services, when the hall was filled to overflowing. Willard Andelin, one of Utah's celebrated singers, rendered a solo. The Presidential party arrived home on Wednesday, Sept. 28.

Mrs. Mary Elvira Truelson Winter, wife of Mr. Arthur Winter, secretary of the Church offices, passed away, Sept. 19, 1927, at a local hospital, following a surgical operation. She was born in Salt Lake, March 5, 1883, and was married to Mr. Winter in 1925. They lived at 229 C street. Mrs. Winter is survived by her husband, a sister, Mrs. Harold Best of Riverton, and two brothers, Arthur O. Truelson and Orson T. Truelson of Salt Lake.

Mrs. Lulu Ormsby Goff, wife of Harold Goff, managing editor of the *Deseret News*, passed away at her home in Salt Lake City, Sept. 20, 1927. For twelve years she has been suffering from heart trouble. Her departure at this time was all the more pathetic, because her husband was in Europe, where he went with a group of editors, the guests of the Carnegie Endowment for International Peace. Mrs. Goff was born in Logan, Utah, April 9, 1889, the daughter of Doctor and Mrs. O. C. Ormsby. She was married to Mr. Goff in the Salt Lake Temple in 1911. Four years later she suffered a heart attack, from which she never fully recovered.

President von Hindenburg of Germany, on Sept. 18, 1927, expressed his views on the war guilt, in an address on the occasion of the unveiling of a monument in commemoration of the battle of Tannenberg in August, 1914. He said in part: The war, with all the terrible sacrifices it demanded from the whole country, was an extreme measure resorted to in the preservation of our existence against a host of enemies. With clean hearts we marched out to defend the fatherland. With clean hands the German army wielded the sword. Germany is ready at any moment to prove this fact before impartial judges." This is, no doubt, true, as far as the German people are concerned, but it cannot truthfully be said of the military despots that ruled the people. That war was the unavoidable consequence of the policy forced on Germany by Bismarck and the statesmen of his school. Italy, Germany's ally, refused to join Germany, because, in the view of the Italian government, it was a war of aggression and not defense.

## TAKE ADVANTAGE OF DAYNES SIXTY-FIFTH ANNIVERSARY SALE

Daynes celebrates the founding of Utah's Oldest Jewelry Store. Sixty-five years have passed since the small beginning in a log cabin, until today finds a modern up-to-date, four story building at 128 South Main. This has been made possible by our loyal customers and in appreciation

**We Offer During This Our Anniversary Sale a Discount of From 10 to 25%  
On Every Watch in Our Store**

Remember every Daynes Watch is guaranteed and has  
passed our rigid test

*"That Buyer Gains Who Deals With Daynes"*

Send for free catalog on Daynes Individual  
Sanitary Sacrament Sets



*"I got a big kick out of it," said the farm hand who twisted the mule's tail.—Perrins.*

\* \* \*

*Two Jews met on the street in front of one of their stores.*

*"My goodness!" exclaimed Abie. "Vot is dot awful smell? I never smelt a place like this!"*

*"The place is all right," said Ikey. "Vot you smell is business—it's rotten."*

\* \* \*

*Prize-fighting is a cruel game, all right. But a million dollars will buy a lot of arnica.  
—Council Bluffs Nonpareil.*

\* \* \*

*Grandmother says that one reason why girls are naughty is because they get the shingle in the wrong place.—Los Angeles Times.*

*"Rich gold strike made in Philippine."\* \* \*—Head-line. Nature seems determined not to have those islands independent.—Virginia Pilot.*

## LET'S GO TO KEELEY'S

*"The Home of Good Things to Eat"*



**For Breakfast-- Missionaries---**

Lunch, Dinner, or  
After Theatre!

—Home-like foods

prepared by  
women cooks.

Delicious Box  
Lunches  
for the train!

"Gems of Good Cookery"  
—put up to your order.

# KEELEY ICE CREAM CO.

55 So. Main - 160 So. Main - 260 So. State - Walker's Candy Dept.

5 Popular Stores

# "Make Somebody Happy Today"

Send a Nice Fern, a Colorful Flowering  
Plant or a Beautiful Bouquet.

ELLISON'S FLOWERS

*"The Messenger of Happiness"*

50 East South Temple

Wasatch 2730

*Professor Thinker*—"I want to congratulate you, Mary, on the record I hear that your brother is making at the University."

*Mary*—"Oh, thank you, professor. I am very proud of him. He has already been made an F. B., and S. O., and S. S."

*Professor*—"Ah, I see, they are new degrees to me. Just what are they?"

*Mary*—"Why, Full Back, Stroke Oar, and Short Stop."—*D. C. R.*

\* \* \*

*Autogram*.—Regrets after an accident are like medicines after death. Never advise a man to marry or to buy a certain make of car. Speed is a sorry traveling companion. Do not always judge a man by the kind of car he drives. Poverty and six cylinders suit ill together. Speed begins with folly and ends with repentance. The greatest remedy for accidents is delay. One "road hog" spoils the whole procession. A thing of beauty is often an expense forever. When beauty is at the wheel, blind men make the best jury.—*D. C. Retsloff.*

## --"Not Obtaining any Relief, I Decided to Give Fleischmann's Yeast a Trial"

"I am the manager of a large meat and grocery business at Midvale, Utah, and have had considerable trouble for over three years, with indigestion. I was especially bothered after eating meals, when I would be troubled with gas pains.

"After trying many remedies and not obtaining any relief, I decided to give Fleischmann's Yeast a trial. It proved very beneficial and after having eaten it for six months, I am again full of pep.

"I am now eating three cakes of Fleischmann's Yeast regularly each day before meals, and can heartily recommend it to anyone troubled with indigestion,"—*B. A. Rasmussen.*

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## The Improvement Era

47 East South Temple, Salt Lake City, Utah

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Just when everybody is thinking about world peace comes the mournful news that things are once again normal in Mexico.—*Punch*.

\* \* \*

Just when everything seems to be progressing toward the decline and fall of the American home, father comes in to find fried chicken for supper.—*Baltimore Evening Sun*.

\* \* \*

A patch on the pants show more than three on the pajamas.—*Perrins*.

\* \* \*

*Too Busy*.—"Why have you discontinued your morning cold plunge, Bertie?"

"Because I don't seem to have the time now, Charlie."

"But Bertie, a cold plunge only takes a few minutes."

"I know that, but I spend a half hour hesitating about it."—*A. E. H.*

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*Song Hit.*—My Sweetie Has a Lot of Dresses, But She's Almost Always Nearly Out of Them.—*Perrins.*

\* \* \*

The teacher asked her pupils to turn in a short story on some domestic fowl or animal. Little Johnny outdid the rest of them by handing in this gem:

"Geese is a low, heavy bird which is mostly meet and feathers. His head sets on one end and he sets on the other. Geese can't sing on account of the dampness of the moisture.

"He ain't got no-between-his-toes and he's got a little balloon in his stummuk that keeps him from sinking. Some geese when they gets big has curls on their tails and is called ganders. Ganders don't haff to sit and hatch but just eat and loaf and go swimmin'. If I was a goose I'd rather be a gander."

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Don't cry over spilt milk; give the cat a chance.

\* \* \*

"It's difficult to keep a good meal down," said the sea-sick sailor.—Perrins.

\* \* \*

*Deductions*—Two things can cause knocks—envy and carbon. The people who have theories about raising children, are always the people who do not have any children. Every one wants a few friends, so no one can afford to tell the whole truth about everything. Men with callouses on their hands don't have time to complain about "The country going to the dogs." Heavenly sunshine is necessary to the growth of flowers of the fields. Mental sunshine is necessary to the development of talent of the mind.—D. C. R.

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